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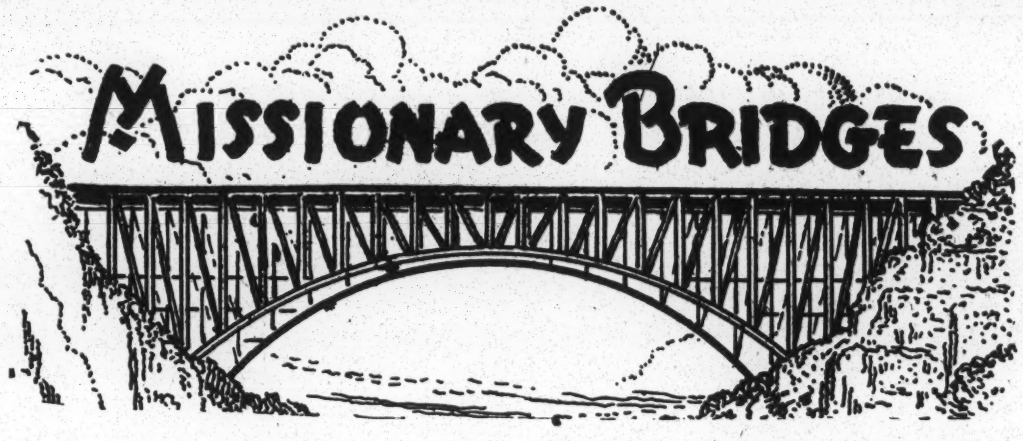


Bridges of Understanding—The Indian in American Life

Indian White Relations

The Indian in the United States

By MRS. FRED S. BENNETT

NO other group in this country has so complicated a relationship to the Federal Government as have the 350,000 American Indians. A recent compilation prepared by the Federal Government shows 389 treaties made with Indian Tribes and 4,267 laws enacted by Congress concerning them. "During the century and a half covered by this compilation," says the Foreword, "the groups of human beings with whom Indian laws deal have undergone changes in living habits, institutions, needs and aspirations, far greater than the changes that separate from our own age the ages for which Moses, Lycurgus or Justinian legislated . . . This compilation reveals a tremendous mass of obsolete and anachronistic legislation which weighs upon the backs of Indians and Indian service officials . . . blocking the attainment of objectives desired alike by the Indians, by the Indian Service and by Congress."

Many friends of the Indian people welcome the above study as showing the anomalous position of the North American Indian, as a step toward a more clear-cut and understanding policy for these people and toward their establishment on a basis of citizenship that is unhampered by restrictions not applicable to American citizens of all races.

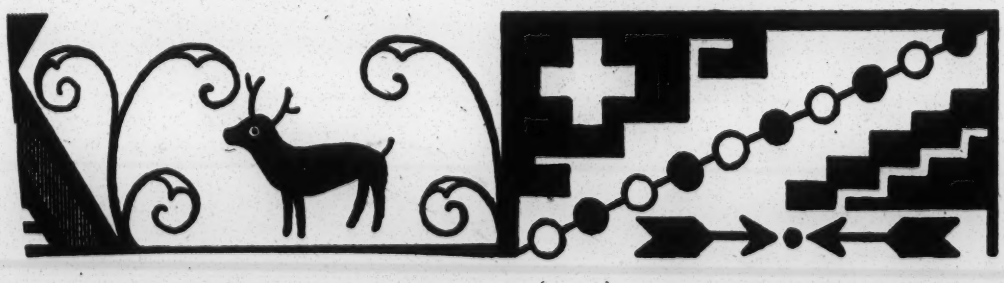
From time to time various tribes had been accorded citizenship but it was not until 1924 that by Act of Congress this standing was given to all Indians born within the United States. Such Act did not, however, for Indians any more than it does for whites, carry with it the privilege of the vote—a right that may be conferred or abridged by an individual state but while "it is beyond the constitutional power of any State to deny the right of Indians to vote simply because they are Indians . . . a few states, particularly in the extreme south and southwest, have attempted to discriminate against the Indians as with the Negroes, by seting up rigid requirements as to registration, residence, etc., so as to make it as difficult as possible for voters in these two classes to meet such requirements."*

There are still about 200 tribes—some of them mere remnants but retaining individual languages and dialects. Reservations have been allotted to these tribes, most of them west of the Mississippi River. On these reservations live some 200,000 Indians. Others have left these homes to go out to mingle with the white population of the country, a trend that seems inevitable as government, church, and other agencies give to the younger people modern education that is broadening and challenging. Increasingly numbers of these young Indians have found employment in the Government Indian Service so that by 1940 it enrolled 4,682, many of whom were in the Office of Indian Affairs in Washington, D. C.

The Indian Reorganization Act of 1934, adopted by a majority of the tribes, seems utterly at variance with the above tendencies in educational opportunity for its trend is toward the continuance of Indian peoples as units within, yet isolated from, the body politic. Certain phases of the Reorganization Act such as the provision for preservation of Indian land, for better standards of living and for training in collective service, merit only praise, but one may ask whether a "group-destiny" be possible for so small a number of people in a Commonwealth of 130,000,000 population.

"Apparently," says a student of Indian affairs, "the Indian is at once

* John A. T. Reeves, Chief Counsel.



to cling to his own folkways and to learn all the white men can give. It is an enticing ideal; but it demands the lack of mental coordination which would lead one to dance in propitiation of the rain gods and at the same time rely on the advice of the Department of Agriculture."

The increasing inter-marriage of Indians and whites must gradually produce a people less race-conscious than an unadulterated blood group might be. The Chippewas, for example, have but 15 per cent full-bloods and other tribes have larger admixtures of white blood, a process that began in the very early days and became particularly noticeable after the French and English wars. "What constitutes an Indian? is a frequent question. Often one-sixty-fourth of Indian blood is recognized as enabling an applicant to be enrolled in a tribe.

THE PROBLEM OF WARDSHIP

A most fundamental difficulty facing the majority of the Indians is that caused by their "wardship"—a peculiar relation they bear to the Federal Government. It is not possible to explain Indian Wardship with brevity or simplicity. In 1831 the Cherokees, then in Georgia, maintained that they constituted a "nation," and as such could appeal to the court for action against the State of Georgia. The matter was referred to the Supreme Court of the United States and the decision rendered by Chief Justice John Marshall was:

"It may well be doubted whether these tribes which reside within the acknowledged boundaries of the United States can, with strict accuracy, be denominated foreign nations. They may, more correctly, perhaps, be denominated domestic dependent nations. They occupy a territory to which we assert a title independent of their will, which must take effect in point of possession when their right of possession ceases. Meanwhile they are in a state of pupilage. Their relation to the United States resembles that of a ward to a guardian."

This relationship has never been clearly defined in the more than one hundred years since Justice Marshall's statement, yet it controls and limits Indian life and relationships at every turn. An Indian may freely leave his home and acreage without specific permission but he may not in many cases sell that same acreage without specific permission obtained through Act of Congress. He became a citizen but this did not abrogate his wardship per se and at every turn he is hampered by his dual relationships.

In spite of the more than 4,000 laws, as noted in the recent Compilation, none appears to define in terms applicable to all tribes, or for all tribes in severalty, the exact and detailed relationship of Indian wards and the Federal Government, or to make better the anomalous position of peoples declared to be citizens of a free country who yet are restrained in this citizenship by the not-fully-determined terms of their wardship. Each case that arises is decided individually and through the years these have built up much of the "obsolete and anachronistic legislation" on the statute books.

Only Congress can define, limit or abolish wardship. Many people, both Indian and white, feel that the time for such action has come. Laws, treaties, land holdings and trust funds held for the Indian by the Federal Government are all affected by this undefined relationship. Twenty-eight laws regarding Indians were passed during a recent session of Congress, thus continuing the accumulation of detailed and often petty laws, whereas, a few wisely drawn laws might make the relationship of these people to the land of their fathers the same as that of other citizens: the need for special enactments would thus disappear.

In this year when "Democracy" is our watchword, when men are fighting for that ideal around the world, when Indian men in large numbers have joined the American forces, one may seriously raise the question if this is not the time for the United States to more carefully study its relationship to this small minority of its own population and strive to accord to it, with generosity overflowing, a full if belated measure of justice and fellowship. What a gift this would be to those Indian men now fighting in foreign lands to keep freedom and democracy alive in the world!

Published by The United Council of Church Women.

THE UNDERSTANDING HEART

We may bridge the deepest canyons
With great bands of shining steel;
We may bridge the mighty rivers
With strong rock that cannot yield.
Even words we sometimes utter
May reach friends though far apart
Yet no thing can bridge Life's chasms
Like an understanding heart.

Adjustments and Trends
Problems Facing Indians

By the REVEREND ROBERT CHAAT

IN many respects the Indian will face problems that call forth all his best efforts and the best efforts of his friends.

I. *The Economic Problem.* I feel this is one of the most difficult problems. It has been a problem on most reservations and in Indian communities. Opportunities for work, except such as may be found locally, are limited. Not all Indians who come back from war work or the armed forces will go back to farming, sheep raising, or made work of some kind. The economic resources on much Indian land are very limited because of poor land which offers little future. There should be opportunity for vocational or technical training and an equal opportunity with other Americans to work anywhere.

II. *Adjusting to a life that still holds to the past.* Indians who have traveled to all corners of the world, have rubbed elbows with all kinds of people, have made a name for themselves in war industries and in the armed forces, and have held positions of trust and responsibility, have had their eyes opened. They have stood as man to man on their own. It will not be easy for the older Indians to understand those who come back. Many left as boys and return as men. Their desire for progress will meet the inertia of the old Indian ways. In many cases, they will be expected to fall back into the easy going tempo of the old days.

In the eyes of the Indians at home, they will return as heroes, and rightly so, but the Indian custom is to set the hero on a pedestal and use him as an excuse for dancing, holding victory celebrations and feasting long after others have gone back to the serious work of building the post-war world. Will these men and women who return home be able to adjust themselves in such a way that they can lead their people to better things, or will the pressure be too strong? Any post-war planning should begin with those who will return to the reservation, for there is the heart of the Indian problem. With sympathetic and wise counseling, and financial help in cases where really necessary, the adjustments can be made.

III. *The Transition Period.* Eventually THE INDIAN will adjust himself. He has had lots of experience adjusting himself to

changes, but the period of transition will be one of disappointment and disillusionment to many. The tension of life in the armed forces and the shock of battle will remain for some time. The wounded do not want pity, and if they are not treated with understanding, there may be friction and misunderstanding. The soldier or sailor who has dreamed of home and has looked forward to the day when he can again be with his people, will go a long way in fitting himself to the change.

Many Indians have had the opportunity for good wages. They have the satisfaction of being able to buy what they want and their dream of being self supporting has come true. Some day most of them will find war plants closed and the only place they can go is home to their people. Not many have saved money. It will be a difficult adjustment, especially for the women. Service men will be given preference in any kind of work. They have been told that there will be post-war jobs for everybody,—but they will find that Utopia is still a long way off.

War-time marriages will be a problem. Will the young couple who married when both had money in each week and they were living in a city with all sorts of opportunities for recreation and all modern conveniences, be able to adjust themselves to life such as that on a reservation isolated in the mountains or deserts, and without a job? Provisions have been made for the rehabilitation of those in the armed forces, but what about the defense worker? The white man who has gone back to his home goes back to about the same level of living, but for some of our Indians it will mean going back to a lower level.

IV. *The Problem of Wardship.* Wardship will be nothing new to the Indian who returns to the reservation, but perhaps his experience in the outside world will make him more conscious of its effect upon him and his future. Many Indians who now hold positions of responsibility in industry and commissions in the armed forces will find that on the reservations, as wards of the government, they will not be considered capable of handling their own affairs, and so the Bureau will lease his land, collect and pay him his lease money and in many ways impress upon him that he hasn't got sense enough to handle his own affairs—maybe some of us haven't, but after all we are human, just as white people are! The Indian himself must want release from wardship. He has been told so many times all the terrible things that will happen to him if he is released that just to mention the fact that the "government is go-

g to turn him loose" scares him to eath. The Indian must be educated see the advantages of being re-ased.

V. *Spiritual Problems.* On many eservations the Indians will find hat during their absence the Peyote hurch or cult has become a strong ontender for the worship of the In-ian. The young man who has found hrist perhaps under the ministry of Chaplain in some far off land or training camp, will find that he ill be expected to attend a Peyote eeting upon his return. Sometimes oung men are given Peyote to carry ith them into battle. One, recent-returned from overseas, gave eyote the credit for keeping him rom being hurt in battle. Peyote ill be a real contender for spiritual llegiance, and it will be a sad day or the Indian if it should win out.

Will the Christian Church have a hallenging program for Indians who ome back? In many cases they have new appreciation of the Church back home since they have traveled. Many have kept in touch with the missionary, have had a vision of Christian service and have learned the reality of prayer and Christ's presence. Will the Church meet its wonderful opportunity? In all of our post-war planning the spiritual emphasis must be kept paramount.

SECRETARY'S NOTE: Rev. Robert P. Chaat, a Comanche Indian, pastor of a Reformed church in Lawton, Oklahoma, gave permission to have this article printed from the May "News Letter" of the National Fellowship of Indian Workers."

"I feel that the study of the American Indian will be a great help not only to the Indian but to our missionary work with all Indian people. This year the Reformed Church observes the 50th anniversary of our Indian work," writes Mr. Chatt.

"Most of our young people are now away, 45 in the armed forces, including our three sons, and about the same number in defense work."

The Appeal to the Great Spirit

The Indian Tomorrow
Is the Church Ready to Blaze New Trails in its Indian Work?

By JENNIE CARTLAND CALLISTER

GREAT changes have come to the Indian of the United States—to groups long accustomed to the white man's ways and also to those which have preserved their tribal life. The heavy hand of war has reached into every reservation and tiny, isolated hamlet, changing the pattern of life for thousands of "original Americans."

"War has changed things for everyone," you say? Granted—but imagine what happens to a tribe like the Navajo, living a nomadic, desert life and considered by many to be the least assimilated—or the Jicanilla Apaches only two of whom lived away from their isolated reservation before the war—or the Eastern Cherokees, that remnant which formerly defied the government and hid in the mountains when the tribe was forcibly driven to Oklahoma? The Navajo, our largest tribe, has 1,400 men in the Army and Navy; of the 750 Jicarilla Apaches, formerly uninterested in the outside world, 40 are now serving in far places; about 120 Eastern Cherokees are in the armed services, girls of the tribe are taking over their jobs.

Over 13,000 Indians are in th Army and Navy. Members of sever tribes are in communication unit because their difficult language make such excellent codes. One m jor has declared that Indians are th best soldiers in the Army. There ar Indian officers in all branches of th service, some having reached hig rank. Major General Tinker, a Osage, lost his life at Midway lea ing his unit in an air attack.

In bond drives, Indians are sub scribing far more than expected—thi is significant because too ofte they've had a "give me" attitude t wards the government. Easter Cherokees invested $150,000 in bond last year, and Northern Cheyenne 13% of their substantial tribal in come, to mention only two tribes.

Industry has also found a valuabl labor supply—more than 42,000 In dians being engaged in defense plant where they are proving themselve highly efficient and 100% loyal.

The life of Indian women is bein affected by the war in many way Practically all the men are gone fro some reservations and women hav learned to drive tractors and truck

repair mechanical equipment, to ork in laundries and power plants s well as to care for the usual work f farm or ranch. Some of the young- women have joined the WACS and any are employed in defense work. ad to relate, there are Indian women whom the war has brought, not he learning of new skills, but waste- l and wicked extravagance. Sol- iers' pay for them has meant the hance to spend more money than ey have ever had before. Drinking mong the women of some tribes has creased, with the consequent neg- ct of home and children.

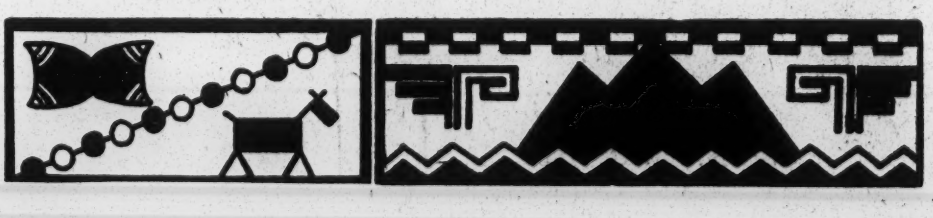
This impact of the war on Indians as definite significance for the hristian Church:

First, we must give up on senti- ental attitude towards Indians. Too ng have we emphasized the primi- ve and picturesque, when we should e considering our responsibility to he young people who, whatever their raditional background, are now liv- ng in very modern surroundings at chool, and preparing themselves for laces of responsibility, not neces- arily on Indian reservations!

We must face squarely the impli- ations for our mission work in the act that life for all tribes is going o be different from now on. The housands who return after travel- ng in many countries and seeing peo- le of various races and tongues, can o longer be considered primitive peo- le! Their families also, will catch omething of the cosmopolitan atti- ude. However, resentment at being treated as *different*, was smolder- ing in the hearts of many, long be- fore the war.

In 1924, the year that the govern- ment gave citizenship to all Indians, a young Sioux who was a college graduate, sang in Central Park on "Indian Day." He wore the tradi- tional Sioux war bonnet, beaded buckskin suit and moccasin. At the close of one of his solos, he suddenly took off his handsome war bonnet and, with a sweep of his hand, held it behind him saying, "I want you to know that *I am an American Citizen.*" Afterwards he confided to the writer of this article that he and his wife, also an Indian, a singer, a college graduate, had a feeling of being almost insulted because they were expected to "put on a show" whenever they were asked to sing in public.

In the nearly twenty years since then, many other young Indians have completed their education which was supposed to prepare them to take their place in the normal life of their country yet they are looked upon, not primarily as Americans, but almost as foreigners to be questioned and stared at and talked about! Because of its service to Indian students in several government schools, the Home Missions Council of North America has learned of many cases of heart- ache caused by well-meaning but thoughtless Christian people. The minister who announced "Chief Wa- hoo and all his squaws will put on a show tomorrow," probably thought



merely of publicity value, but the young Indian students who were present, had intended only to contribute their part, just like other young Americans attending this Christian Youth Conference. Explaining afterwards why they had left as soon as their number on the program was over, one of them asked, "Why do people have to say things like that?" Let us question whether we also may be guilty and "here highly resolve" that we will, from this day forth treat Indians as our fellow citizens, not expecting them to perform in order to draw a crowd or to amuse our guests.

The fact that Indians were given citizenship in 1924 does not mean that they were all granted the full rights of citizens. A number of states have rigid requirements intended to bar them from voting because they do not pay taxes and in some, they cannot share in state or country projects. It must be kept in mind that part of the states do grant full participation in citizenship privileges though the Indians do not pay taxes.

The most serious deterrent to Indians' taking their full and rightful place, is Wardship. In spite of efforts to educate them for assimiliation since it was first said more than a century ago, that "Their relation to the United States resembles that of a ward to a guardian," they still are wards! Making matters worse, there has never been a clear-cut definition of wardship—as a result, there have been various interpretations at different times and for different tribes. Do you wonder that all friends of Indians as well as Indians themselves are saying, "Something must be done about it," and that a Committee of Congress is making a study of the whole situation? Our part as concerned citizens and as Christians, is to be informed. We should be alert to developments that may come about because of the report. "Survey Among the Indians of the U. S.," presented to the Senate in the spring of '43. It analyzes a statement of the Commissioner of Indian Affairs to the appropriations committee, as well as giving the results of a study made by the four members of a Senate sub-committee, during which hearings were held within all the Indian agencies. Recommendations are made for drastic changes which would certainly necessitate new policies on the part of mission boards unless the church is willing to be hopelessly "behind the procession." A re-appraisal of our church work for Indians is probably in order anyway. Are you familiar in a practical, intelligent way, with what your own denomination is doing? Do you ever raise any questions or just give your dime or dollar and leave the whole matter of policies to the board secretaries?

It might be a wonderful surprise to mission board executives (and a shock, doubtless, to some!) if suddenly the quiescent constituency began to ask questions! To do that intelligently you must have facts. The little pamphlet mentioned previously will be of some help in understanding the fundamental problem of Wardship but, should you wish to be more fully informed, you should send to the Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.

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Tight binding

The "Round Up"

By the REVEREND ERNEST H. CARSON, Simnasho, Oregon

"The Lord gathered them out of the lands,
From the East, and from the West,
From the North, and from the South,
They wandered in the wilderness in a solitary way;
They found no city to dwell in.
Hungry and thirsty, their soul fainted in them.
Then they cried unto the Lord in their trouble,
And he delivered them out of their distresses."

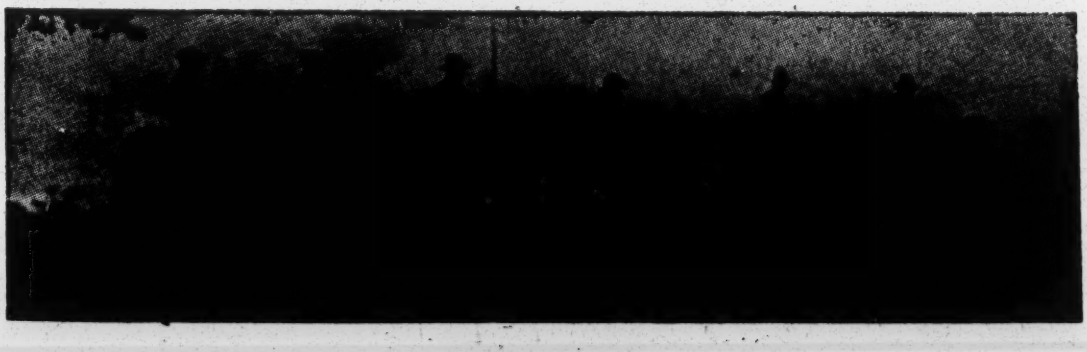
Psalm 107:3-6

THESE verses refer to the Chosen People, but in thinking of the Indians of the North-West, we see a similarity between their condition and that of the people of whom the Psalmist wrote.

The Red people have been gathered out of many lands and they are wanderers in solitary places. Shrewd and progressive white men have pushed them into barren reservations, and it is true that the Indians have never founded a city. "Their soul fainted within them" often in their history; we notice in their faces the soul-hunger for better things, the utter sadness of a life without Christ. Even in their festive and ceremonial songs we hear the minor note—never the triumphant tone.

Our Church's women of The Women's General Missionary Society, in common with other missionary groups, have been trying to bring to pass the closing verse in our Scriptural quotation in relation to the Indian people—"Then they cried unto the Lord in their trouble and He delivered them." Since the year 1866 missionaries have been sent to this isolated area and by their lives and testimony they have endeavored to bring the Warm Spring Indians to a saving knowledge of Christ. We know that you who have been supporting this work are also longing to see the time when the Lord gathers together in one as the children of God very many of these native sons that are scattered abroad.

In a social sense, the idea of "Gathering" is a very familiar one to the Indians for they are continually assembling both in tribal and in family groups for the purpose of visiting and feasting together, or to



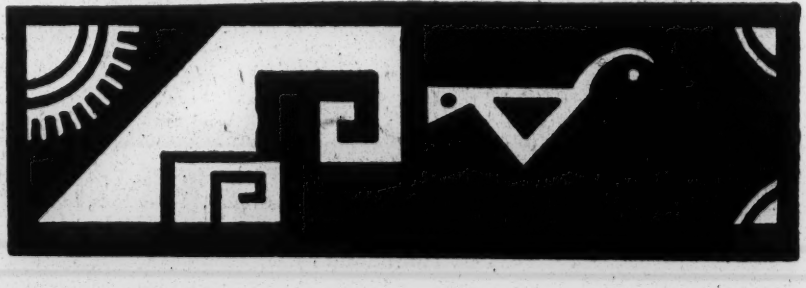
"The Round-up"

give out of their possessions in memory of some one or in celebration of something. Also in a commercial sense we see them repeatedly getting together in round-ups in connection with horse and cattle sales.

Just at the time we meet here, at a woodsy place called *"Log Springs,"* the largest round-up of the year is about to end at Simnasho. Here, where there is plenty of water and wood for many campers, the families that have cattle—which means most of them—set up their tents or tepees, and day by day the men and boys ride out and drive in their cattle to the big corral. The young calves are cut out from the herd, roped and tied, and then branded. While the men are doing all this, the women and children are busy with the various occupations of the camp. The women are especially busy with their needles and scissors fashioning and stitching the buckskin robes and mocassins and gloves all profusely decorated with bead work.

The inside of the tents where they like to sit are cozy places. Every thing is neat and comely within these "out-door homes." Bright colored blankets draped about reflect the soft light that sifts through the canvas walls. Old people sleep peacefully along the sides of the tents and many babies swing in their cradles by overhead cords. Soon the time comes when the men will want their supper, and so the evening air is now filled with the smoke of the wood fires. The food consists of the hot baked bread of root-meal and flour; salmon, deer meat, and other food, not forgetting the always abundant berries gathered from mountain side and field. The evening meal is the chief one of the day and there isn't much conversation carried on while the food lasts. About the time darkness comes, everybody is wrapped in his blanket and all is still and quiet until morning.

We describe all this in detail to picture the Indians as they really live. At times like this they really enjoy life. They look forward to this kind of life all winter, and for the sake of this they are willing to endure many hardships and expend much toil. The men do not regard the roping and tying and branding as work, rather it is a pastime, although it takes sharp eyes and fine horsemanship, and active bodies to get work all done. When the unfortunate calves are tied and the sizzling branding irons applied to their bodies they are then marked for life as belonging to some one. One is here reminded of Paul's words to the Galatians: "For I bear in my body the marks of the Lord Jesus." God had "rounded up" Saul of Tarsus and from henceforth he wore the brand of Jesus Christ. Our hope and daily prayer is that God will soon "round-



up" His young people from among these Indian groups.

Many of you who are here, and many who have passed on, have waited long for this to come to pass. And year after year the cross of God's only Son has been held up before our Indian people. Many in their hearts believe, but have not the light and courage to stand forth. Most of the people accept the "White Man's God," but say the "White Man's Jesus" is not for them. We have our faithful ones who when home, and are able, come faithfully to the "Church House." They walk, ride, and drive in the heat and in the cold, coming and going many miles. These are a wonder unto many, and we believe that they, too, have a glimpse of Him who appeared in glory on the Damascus Road.

Our main hope and encouragement is in our children. We were much troubled when our day school in Simnasho was closed for "the duration," and the children were moved to the boarding school at Warm Springs Agency, twenty-five miles distant. But while we miss keenly the little ones we used to teach in day school and in church, yet our good young missionaries, Rev. and Mrs. E. W. Machamer, who have been so ably assisted during the past two years by Miss Helen J. Noordewier, formerly of Luxor, Egypt, have done a fine work in keeping up the good church-going habits among our children. Proof of this good work was shown in the fact that as soon as the children returned to their homes in Simnasho for the summer vacation they commenced at once to attend their own Sabbath School and church service. They like to come and sing; some favorites are: "This is the Day the Lord hath made," and "Holy, Holy, Holy." We teach them many choruses, which they sing with much enjoyment. It is great joy for us to have these children who frequently come to church, even if their parents go somewhere else. We are praying and hoping that God will lay His hand on many of these boys and girls and call them out to His service in the days to come. There are some of our Simnasho children who show possibilities of leadership. We hope that these children will take advantage of higher education and become Christian leaders, as well as leaders of their people.

Our faith goes out beyond the present to the time when many hundreds from among these Indian tribes scattered through this vast continent of ours shall be brought together along with the rest of the Redeemed of the Lord. We believe that these tribal barriers that now separate the Indian people will dissolve at last. God has waited many thousands of years for His Chosen People, the Jews, to be rounded up under the banner of the Prince of the House of David—and surely that time is coming. Is it too much to ask ourselves to work on and wait on a little while longer? Ought we not to keep open the Door of Salvation, yet for awhile? and shall we not still hold up the Light of Heaven before this people who are still blinded by the smoke from the camp-fires of a vanished past?

SECRETARY'S NOTE—This address (published by permission) was given by Rev. E. H. Carson of Simnasho, Oregon, at the W.G.M.S. Convention in New Concord, Ohio, on June 15, 1944, on the seventh anniversary of his entering Indjan work as a missionary.

Thank You, Soldier

(Editorial from the Glasgow (Mont.) Courier, Oct. 11, 1943)
Published with permission of the Editor, Sam Gilluly

A Glasgow soldier recently home for a visit is authority for this story: He was making the trip by bus and when the machine stopped at Harlem, it was boarded by an Indian family — father, mother and a youngster with typical dark, sparkling eyes. The family's destination was about 12 miles from Harlem on the Fort Belknap reservation and, when the bus stopped, each member —father, mother and son—stopped at the soldier's seat, grasped his hand briefly and said "Thank you."

As the reader may assume, the soldier was nonplussed, then inclined to shrug off the incident. Perhaps it was more important than he thought. Indians among strangers are not demonstrative, but this whole family had broken down that reserve to express, in a straightforward fashion, its appreciation for our fighting men. Indians, themselves, have proved good soldiers; we know firsthand of this through stories that have come from the southwest Pacific of men from our own area.

Getting back to that incident on the bus. Call it a minor one if you wish. Yet that expression of appreciation came from a race which has not enjoyed the full fruits of democracy as we have, whose forefathers were driven from their ancient homes by our forefathers. Do we understand any more fully the meaning of "land of the free" than did that family?

INDIAN HEROISM

"We Honor These Dead" is the subject given to long lists of Indians who have made the supreme sacrifice. Stories of Indian heroism in all branches of Government service wherever Americans are fighting have become numerous.

Distinguished Service Crosses, Silver Stars, Distinguished Flying Crosses, Distinguished Service Medals, Purple Hearts, Navy Crosses, Air Medals, and Oak Leaf Clusters have been fairly well distributed among the tribes of the United States and Alaska.

As in the Greek relay races of the torch-bearers "the first are winners even as the last"; it is the race that matters, the courage to run it; and how many potential heroes wear no decorations!

Until recently no Indian had received the highest award of all, the Congressional Medal of Honor, but 2nd. Lieutenant Ernest Childers, a three-quarters Creek Indian of Broken Arrow, Oklahoma, has recently merited this honor. As the commanding officer placed the blue ribbon of the Nation's highest military award about his neck he said: "You did a swell job, I congratulate you".

Long lists of awards are published. Raymond Merrick, a Sioux Indian of North Dakota, received the Air Medal several months ago and his Oak Leaf Clusters at the last report numbered thirteen, after completing 51

(Continued on Page 69)

Literature on the Indian in American Life

The Literature Dept. (904 Publication Bldg., 209 Ninth St., Pittsburgh, 22, Pa.) has a list of available material published in the September Magazine by Mrs. A. J. Randles, Lit. Sec.

Other helpful material for the study of "The Indian in the United States":—

1. Indian Wardship (Price 15c)
2. Do You Realize? (Price 15c)
3. Work We Do Together (Price 5c)
4. United Service to Indian American Students (Price 5c)

These helps may be ordered from the Home Missions Council of North America, 297 Fourth Avenue, New York 10, New York.

"The American Indian", published quarterly ($2.00 a year) by the "American Association on Indian Affairs, Inc.," 381 Fourth Ave., New York 16, New York.

"Our Times and National Missions", April 1944 issue, published by the Board of National Missions of the Presbyterian Church in the United States of America, 156 Fifth Avenue, New York 10, New York, is devoted to the subject of Indians.

From the United States Government Printing Office, Washington, D. C., the following reports are available:—

1. Survey of Conditions among the Indians of the United States—Report 310.
2. What a Day! What a Day for the Indians!
3. Condition of Indians in the United States.
4. The Duty of Congress toward the Indian Problem.

"Indian Population Map"—Office of Indian Affairs, Department of Interior, Washington, D. C.

"The History of White Expansion in the United States" by Dr. G. E. E. Lindquist, National Fellowship of Indian Workers, Lawrence, Kansas.

The cover design is adapted from the cover of "This is the Indian," a beautiful pictorial pamphlet by Earle F. Dexter. May be had from the Literature Department 30c in paper cover.

Suggested Devotional Service

For Program-Study on "Bridges of Understanding—The Indian in American Life"

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme For the Year Beginning April, 1944: Spiritual Spans

November: The Span of Happiness. Prov. 3:13.

(*At front build a "Bridge of Happiness" by bending two branches and wedging their ends into a flat board, so that one branch is a little higher than the other. To this attach cardboard letters spelling the word "Happiness." Between letters attach candles. During devotional service, have each member place a flower on this bridge as she reads her Scripture verse.*)

Opening Thought: Ps. 16:8, 9, 11.

Prayer: "Thou Brightness of eternal glory, Thou Comfort of the pilgrim soul, with Thee is my tongue without voice, and my very silence speaketh unto Thee. Come, oh, come, for without Thee I shall have no joyful day or hour; for Thou art my joy, and without Thee my table is empty. Praise and glory unto Thee; let my mouth, my soul, and all creatures together, praise and bless Thee. Amen."

Song: Bible Songs Hymnal No. 5.

Leader: Prov. 3:13; Ps. 111:10; Ps. 112.

Poem:

"Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flow'rs before Thee,
Hail Thee as the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!

"Thou art giving and forgiving,
Ever blessing, ever blest,
Well-spring of the joy of living,
Ocean-depth of happy rest!
Thou our Father, Christ our Brother,—
All who live in love are Thine:
Teach us how to love each other,
Lift us to the Joy Divine.

"Mortals, join the mighty chorus,
Which the morning stars began;
Father-love is reigning o'er us,
Brother-love binds man to man.
Ever singing march we onward,
Victors in the midst of strife;
Joyful music lifts us sunward,
In the triumph song of life."

Scripture Verses: (*Have every member read a verse containing either the word "Happy" or the word "Blessed."*)

Scripture in Unison: Ps. 1.

Leader: "A man can not become happy by making himself anything—but he may by letting God make him something. If he will let God make him a new creature in Jesus Christ, then he will be a blessing to himself and a blessing to every one he meets."

Prayer: (*See* 12 *and* 16 *Days in the Prayer Cycle, and close with the prayer which follows.*)

"Cleanse us, O God, that with all Thy gifts we may have more of Thee. Deepen our channels of thought and feelings, that Thy love and joy may flow through us more largely for the healing of the world."

"For all we love—the poor, the sad,
The sinful—unto Thee we call;
O let Thy mercy make us glad;
Thou art our Jesus and our all."
Amen.

Leader: Phil. 4:4-7.

Closing Consecration: (*In unison.*)

"Let us with a gladsome mind
Praise the Lord, for He is kind;
For His mercies aye endure,
Ever faithful, ever sure."

NEW BASIS OF MORALS

General Smuts, South Africa's prime minister, recently declared: "If you ask me what is wrong with Europe, I should say the moral basis. The bedrock of the Christian moral code has become undermined and the whole is now sagging." Some time ago he spoke at a Christian gathering words which merit world-wide publicity. "Fundamentally," he said, "the world has no need of a new order or a new plan, but only of an honest and courageous application of the historic Christian idea. Our Christian civilization is based on an eternal order, an endless plan, in the message of Christ. Many new messages and many new messengers will appear in these times of great tribulation. Let us hold on to the eternal message. Follow the light which has once shone before us, the greatest light which has ever arisen on our human horizon, and which can surely lead us to the better world for which we are longing. In the twilight of today I see on that horizon not the man of Munich, but the Man of Galilee. And his message is, Cherish in love your fellow men, irrespective of race or language. Cherish and keep the divine idea in your hearts as the highest good. The love for God and man is the final answer to all the unsolved questions of the ages. It is also the program for the church of today, and for mankind, which is today milling round lige frightened sheep without a shepherd. The Man of Galilee is and remains our one and only leader."

Contributed by *Mrs. J. Ralph Neale, Chairman of*
Committee on Post-war Planning for Peace

Program Suggestions

Bridges of Understanding

By MRS. E. D. McKUNNE

Equipment: Miniature Bridge (or picture). Texts, *The Indian in American Life* by Lindquist; *Indians Are People, Too,* by Bronson; *The Map, Indians of U. S.;* Denominational leaflets, etc., from Lit. Dept.

Worship Service: Use Mrs. Fulton's. Place span labeled "Happiness" on Bridge.

Introductory Story: In the Northwest a beautiful $6,000,000 suspension bridge, the third largest in the world, has been built over the Narrows in Puget Sound. The water below was deep and furious as it rushed through the mile-wide passage. Soon it was noted that the bridge was unsteady, twisting in high winds. One day in November, 1940, an unusually high wind rocked the bridge back and forth, until it really merited its nickname, "Galloping Gertie". Suddenly a vertical steel cable snapped. The whole span of bridge fell with a terrific roar into Puget Sound. Investigation proved that its flat solid girders had offered resistance to the wind, whereas the bridge should have had open trusses. Also the bridge was too narrow. The laws of nature had not been fully *understood* and followed. Failure to *understand* the laws of human nature had led to Indian-White misunderstandings. Hence the call to build *Bridges of Understanding* strong enough to weather winds of *Adjustments and Trends* that the *Indian's Part in Tomorrow's World* may be assured.

"Nothing can bridge Life's chasms
Like an understanding heart."

Program Plans: Ask two capable women to prepare together the three topics—one speaking for "Indians", other for "Whites". Each may select child to enter with her when program is introduced by Leader. "Indians" and "Whites" enter from opposite sides. Children sit on either side of table on which miniature bridge has been placed, thus signifying that the "Bridge of Understanding" is their uniting link. Women stand behind and speak as indicated.

1. Indian White Relations. "White" speaks. (Glean highlights from *Magazine,* p. 51; *Lindquist Text,* Chap. III; *Bronson Text,* Chaps. I, II.

2. Adjustments and Trends. "Indian" and "White" speak in turn, each telling "Bridge-Building" part each race must take. (*Magazine,* p. 55; *Lindquist,* Chaps. IV, V, VI; *Bronson,* Chap. IV.

3. The Indian's Part in Tomorrow's World. "Indian" speaks. (*Magazine,* p. 58; *Lindquist,* VII; *Bronson,* VI.)

Bridging-Ignorance Quiz: The children distribute pencils and quiz sheets, previously prepared and laid on bridge. During 5 minutes allowed for audience to mark papers, have Indian music.

In Quiz, cross out all but correct words to complete meaning of sentences. At close, check quiz. Answers are easily found.

1. The number of Indians in the U. S. is about equal, twice, four times that of the U. P.'s in the U. S.

2. The Indian is, is not, a vanishing race.

3. Our denomination has missions for Indians in 3, 4, 6, 8 states.

4. Among our Indian missionaries are: (Give names) ....., ..., ...

5. Our Indian Secretary is Mrs. O. H. Milligan, Mrs. J. D. Sands, Mrs. Arthur B. McBride.

Our Bridge: A third woman impersonating "Mrs. McBride" enters, carrying the outline map of U. S. on which our Indian Missions are marked. (Prayer Cycle, 16th Day). She stands behind the bridge, between the Indian and White representatives and tells briefly of our missions, and closes the program with prayer.

INDIAN HEROISM

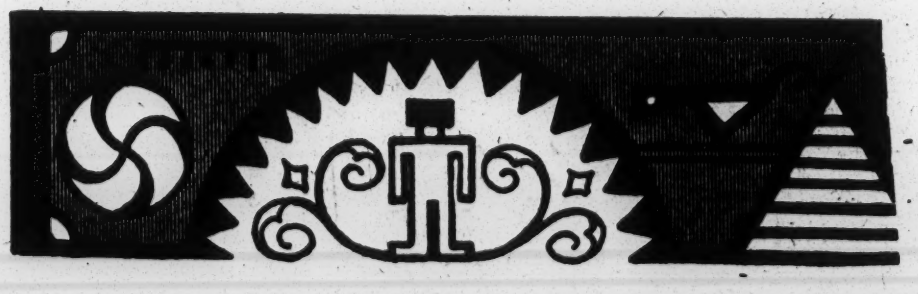
(Continued from Page 64)

bombings, and he was on the list for the Distinguished Flying Cross.

The Old Coyote brothers, full blood Crow Indians, have both made splendid records; Barney, who at the age of 17 enlisted in the Army Air Corps, recently returned, having successfully flown on 50 combat missions in the Mediterranean, wearing the Air Medal and 14 Oak Leaf Clusters. His brother Henry and he performed a hard-hitting team at the guns of a combat bomber for 28 of Barney's 50 combat missions. Then they were separated, but two months after Barney came home, Henry followed him upon the completion of 50 missions.

Of 2nd. Lieutenant Sue E. Wood of the Army Nurse Corps, on furlough from the Sioux Sanatorium, Rapid City, S. D., cited for bravery in Italy, it was said: "She manifested outstanding courage and high devotion to duty, bringing the highest credit upon herself, her profession and the military services".

Many such interesting items are given in "Indians At Work", which is an informing little Government news sheet for Indians and the Indian service.



MISSIONARIES IN ATTENDANCE AT THE NEW WILMINGTON CONFERENCE

Front Row, Seated: Bobby Davies, Sara Jane McKnight, Mary Davies, Donald Davies, Joh Lowrie Anderson.

First Row, Standing: Mrs. James McKnight, Miss Marian Farquhar Appointee to Sudan) Mrs. J. A. McArthur, Miss Margaret Fehlman, Mrs. Lowrie Anderson, Miss Helen Artma Miss Louise Scott.

Second Row (Irregular): Dr. Glenn Reed, Mis Esther Wilson, Miss Laura Walker, Mrs. Mar Coventry, Mrs. D. E. Alter, Miss Flora Jamieson, Mrs. Donald Davies, Mrs. S. J. Vellen (Appointee to India), Mrs. Ralph McLaughlin, Miss Alice Anderson (Short term mi sionary appointee to Egypt), Rev. J. W. Ransom.

Third Row: Rev. A. R. Stevenson, Rev. J. A. McArthur, Dr. H. C. Chambers, Mrs. H. C Chambers, Mrs. J. A. Heasty, Dr. Charles Lawhead, Dr. Ralph McLaughlin, Rev. Lowr Anderson, Rev. Wilbur Christy.

Fourth Row: Miss Nellie Smith, Miss Laura MacLachlan, Miss Ella Gordon, Dr. Elsie Frenc Dr. J. A. Heasty, Mrs. J. W. Acheson, Rev. Donald Davies.

Fifth Row: Mrs. Robert Maxwell, Rev. Robert Maxwell, Miss Frances Brown, Mrs. J. C. Hein rich, Dr. D. E. Alter, Dr. J. W. Acheson, Mrs. D. C. Henry, Dr. S. J. Vellenga (Ap pointee to India), Dr. D. C. Henry.

FRIENDS OF GOD

I'm sure that God must love you very much,
You have left your home and friends be-
hind
And gone into the darkness of far lands
To take salvation's light to people blind.
How He must love you, that He would re-
quest
Your leaving all. He must have trusted
you,
That He could make you His ambassadors
And know that you would be sincerely
true.

I'm very sure He knows your every need
And answers you ofttimes before you
call.
I think He must be closer to you there
Because He asked it, and you gave y
all.

I cannot pity you, or much exclaim
At sacrifices that you might have m
Perhaps, your lot is not an easy one
And times you faint beneath the cr
He laid.
But yours it is to keep so close to Him
As day by day you walk the path He t
That I am sure you hold a special plac
Yours is a privilege . . . the friends
God!

—*Ida Mae Leatherman*, in *Congo M sionary Messenger.*

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

THE MEMORIAL SERVICE TO MISS LOIS BUCHANAN HELD IN PATHANKOT

Early in May when the news of Miss Buchanan's death — no, not death for her, but of her entering the Heavenly Home, reached Pathankot, the first reaction was a realization of the genuine loss to be sustained by the Punjab and especially by Pathankot, the field of her last labors before she went on furlough. At once the Avalon Girls' High School, the Church and community began to plan a Memorial Service. The spontaneity with which the program developed was in itself a glowing tribute to her.

There were Christians, Mohammedans and Hindus in the gathering that filled the church-building at 9 o'clock on the morning of May 12th. From Gurdaspur, twenty-five miles away, came the City congregation pastor, the Presbyterial Superintendent of Missions, a venerable retired Home Missionary and several of Miss Buchanan's "old girls". From Dhariwal, still further down the road from Pathankot, came the Headmaster of the Boys' High School, the Headmistress of the Girls' Middle School, both Christians, also the wife of a leading elder of the Dhariwal congregation. When appreciation was expressed to one of the "old girls" for coming so far bringing her two little children, she said, "I came because of my love for Miss Buchanan."

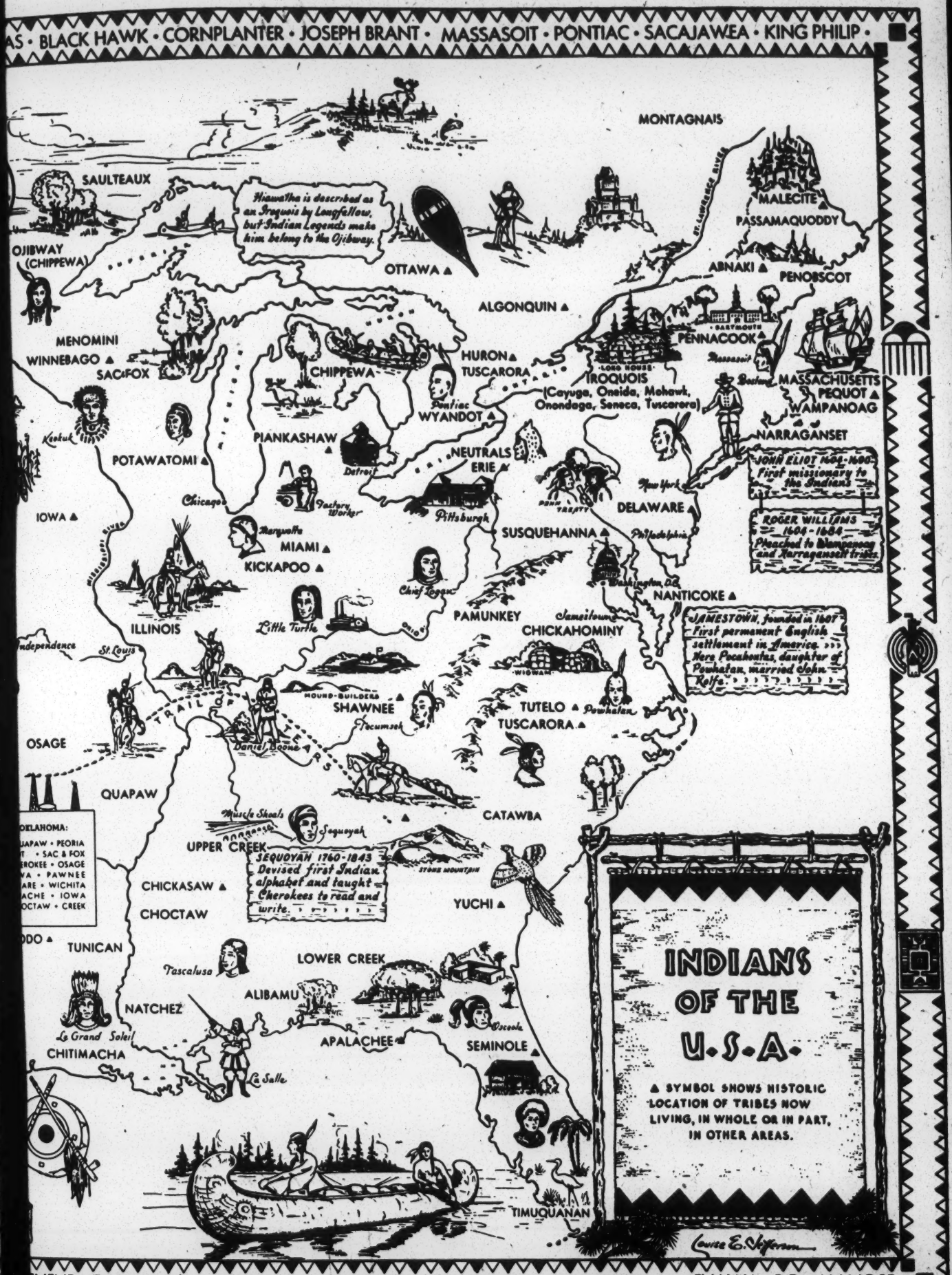
Thanksgiving was the dominant note of the service, for the beautiful life of our friend and valuable co-worker, for the earnest devotion with which she spent her energies, for the sense of responsibility for the spiritual welfare and growth of the children and all connected with the school. The local pastor expressed sincere appreciation of her hearty co-operation in the interests of the Church, preparing girls for membership and acting as superintendent of the Sabbath School. Every tribute, every prayer and song was one of praise to God for the life of this faithful one whom He brought to the Punjab to show His love.

A touching tribute was paid by the gray-haired washerman, a convert from Mohammedanism, who took his little grandson to the platform with him and said, "In answer to Miss Buchanan's prayer this little boy is living today. She read Scripture and prayed for his recovery when he was very ill, and God answered her prayer. Now she is in Glory."

One of the last speakers was a leading Hindu lawyer of the city whose daughter was a student in Avalon while Miss Buchanan was Principal. Using fluent English he recalled with gratitude the cheery calls she made during his daughter's illness, and ended with the prayer, "May God grant peace to her soul!" Had she been there free to reply to his fine tribute, she might have said, "Perfect peace my Lord has granted to my soul. Could you only behold what I now behold, you too would forsake all and follow the Savior, Jesus Christ, who said, 'Peace I leave with you, my Peace I give unto you: not as the world giveth, gives I unto you'."

Euphemia Y. Stewart (Mrs. J. H.)

This map is used by permission of Friend-ship Press. It is available in four colors 34½ in



25c. Literature De-partment, 904 Publication Building, 209 NinthSt., Pittsburgh 22, Pa.

The Sudan

MRS. R. F. SHIELDS, Editor, Khartoum, The Egyptian Sudan

VACATION IN UGANDA
On Board the S. S. Lugard, Uganda Nile

By FRANCES TURK, R.N.,
Khartoum, The Egyptian Sudan

My last letter to the Christian Union Herald promised that I would continue in the Women's Misssionary Magazine. Accordingly here goes the next chapter of my wandering about while trying to have a holiday as a substitute for going home to U.S.A.

One day while in Kampala, Uganda, on my return journey I spent a day seeing the famous gardens at Entebbe on the northwest corner of Lake Victoria. I went by bus. While waiting for it there came along the only other white passenger, a very shy looking stranger to the country. One can tell so quickly. There are the government officials, the military men and women, the settlers, missionaries, or the very-occasional tourist. This man appeared nonclassified; lonely, shy and even a bit afraid. On speaking to him I found that he could speak, as well as understand, enough English that we could carry on a sort-of conversation. His face changed almost miraculously with my first remark. He was surprised to have a woman in this country going up to speak to him. He was pleased almost to tears.

The trip took us through beautiful country where on either side of us for over an hour we could see something of the native homes. The people live near the road, perhaps 20 to 80 yards back. Without exception there was only the little path and at its end the little hut of mud with thatch roof of elephant grass or else that of sheets of zinc. On either side and all around were groves of banana trees, coffee trees, paw paws, tapioca trees, a patch of sweet potatoes, tall corn, perhaps some peanuts in another patch, and often flowers along the path or a huge poinsettia near the hut. One such pretty scene was the hut and path leading up to it with two delightful patches of nicely cut lawn, in the corner of the one side a beautiful pineapple plant with several fruits on it. Towering above the banana trees were very tall paw paw trees and in and through these, heavy-laden coffee trees. In the open door stood a small table with a white cover and a vase of flowers on it. A woman paused in front to see us pass and the picture, I thought, one of the many similar, could give you an idea of what Uganda from Entebbe to Jinja and beyond is like. The people look well fed, seem happy, and in their natural dignity are very attractive.

I left the bus at its terminus and started walking in the direction of the botanical gardens. But the young man came along and told me that he didn't have to be at work until evening and would be happy to show me about. I, being alone and always enjoying company, accepted his offer and he remained by my side until he saw me onto the bus in the early evening. The gardens are extensive and have in them every imaginable African flower and tree and many similar to African varieties brought to Africa from over the world. Visiting around and seeing these was interesting because we not only enjoyed their beauty, but also because every flower, tree or shrub was named. We felt that we were learning as we tarried by the side of our favorites. We walked through the garden and back again, then we sat in the shade and just talked. The chap was an Esthonian, 37 years of

age. He had been interned by the British while his ship waited in Haifa, Palestine, when the Germans went through the Baltic states against Russia. He was sent along with some Jugo-Slavs and two other Esthonians to Africa where they were put in camps with Italians. The Esthonians and Jugo-Slavs were soon released but could do nothing but try to find work here unless the British could put them into the army. They have not done that and I'm certain have their own good reason for it though I know nothing of that side of his life. He talked the whole time. He said that he hadn't talked to a woman since he left his ship when he was interned in 1940. He comes from near Narva and is eager to get back to do something for his country. He seems to feel sad that the boys of the Allied Army are fighting to free his country, are dying for the sake of its freedom, and here he sits doing nothing of very great value to the cause of freedom. He was a Protestant Christian but hadn't been inside a church since he left home. He grasped my hand tightly in parting and I could see him still gazing at the bus until it passed out of sight. Poor chap, I know nothing about him except what he told me. There is always another side but whatever it is, the blame seems to be pointed to Germany, or is it to the failure of us as Christians?

We are travelling with a famous veteran of the last war who hunted with the Martin Johnstons. He has a shrapnel wound the whole length of his lower leg. I have strapped him up in adhesive so that he can go into the bush from the lonely station where he is getting off today. He is employed by the Uganda government to attend to the wild game limiting the pest of elephants which go into fields and destroy crops. Food, ammunition and packs of change in money comprise the bulk of his baggage. His name is "Jock" Jardine if that means anything to any of you. He looks savagely rough, but his blue eyes are ever so kind and he is full of good humor and enjoys his own interesting tales.

Another interesting passenger we had on Lake Kioga boarded the boat at Namasagali and we got to know him a little at table in the dining room. He was a bit late coming in and sat at the only vacant table. I picked up my plate and went over to him and asked him if he minded. He said that he would be delighted. In very nice English the middle-aged Banjoro King told me bits of interests about his part of Uganda. He was very proud of their old civilization so much older than most of the African tribes. He seemed pleased when I told him how well-fed and happy his people appeared. I don't know anything about him but it was interesting to have visited with the Kabaka of Bunjoro. I believe that Uganda is divided into four kingdoms each with its own king and then these four are responsible to the one over all, and he to the British government.

The Sudan gets most of its sugar from Uganda. It has been fun seeing the thousands of sacks put into and taken out of the holds of our ship. Invariably a sack gets a hole in it and then you should see these huge men have a "licking" good time.

As I write I am travelling on the Uganda Nile and getting very near the frontier of the Sudan—My Sudan.

FROM THE EAST LIGHT IN DARKNESS

The Easter communion service which is held yearly is an example of the successful united evangelistic work of the Mission and the Presbytery. The meeting of this year had a wonderful and blessed effect.

The meeting was held in the United Presbyterian Church in the capital

city on April 9th at 7:00 p.m. There were about 200 people and not less than 120 of them shared in the Lord's Supper. We could count nine different nationalities and may be there were more. The worship service was done in English, Arabic and Greek, so that everybody got something. The sermon was delivered in English by the Rev. Harold Diggs, chaplain of the American army, on Luke 24:5. It was so clear that almost everybody understood it and was so strong that everybody could feel the power of the living Lord. The American soldiers with sweet voices sang the Easter anthem. Although the meeting had different parts from different groups and clergymen yet Dr. Shields, the chairman, directed it in such a wise and effective way that all were actually blessed.

Really it was a glimpse of the glory of Christ in time of disaster. It was the message of Power, Victory and Light in our days of Fright, Hardships and Darkness. "Then were the disciples glad when they saw the Lord."

Rev. Farid Mankarius,
Clerk of Presbytery.

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

A SABBATH MORNING

By MISS IDA WHITESIDE, Luxor, Egypt

Sabbath morning—a day of rest ahead? Not exactly, but morning prayers are half an hour later than usual, as late as 7 A.M.; At 8:15 ten of us, four teachers, five girls and I, gather in the office for prayer before starting out for our village meetings. Then four of them get in the car and the others walk out along our only bit of hard road—(about a mile and a half). We five drive past the ruins of Karnak temple and beyond. The last fourth-mile of road is wide enough but rough and bumpy, used by camels, donkeys and footmen. Surely no other car ever attempts it. Then we turn off across an open space behind the temple, up a hill, over and around and between hummocks and hollows. There is no road, only a path where the hollows each side are not deep enough to overturn the car. Dogs bark, boys try to climb on behind (and usually succeed). Today one threw a handful of dust and gravel at us that landed in the car. We drive between the remains of sphinxes and come to a stop beside a dry canal. One teacher and girl cross the canal and reach their first meeting place. They visit two houses, then walk about a mile to a third, and from there along the road home until I can pick them up. The three of us still in the car drive back again over the rubble and hummocks to the temple and down to the river, a fourth mile west. There the two leave me to walk into Karnak village and talk with three groups of women.

A TREACHEROUS ROAD

I go on back toward the school to meet the other five and a small boy who guards the car when we leave it. They pile into the car and off we go to South Zinia, about four miles away, and North Zinia a mile farther. The road is a dyke, from six to fifteen feet above the land on each side. Always rough and dusty, just now it is worse than usual. Carts loaded with wheat have been passing over it for ten days or more and have cut it and ground it up until the dust is six inches deep in spots. We skirt So. Zini for a half mile or so, and in places the dyke has broken away till the car dips

st on one side and then on the
her. Two stop here for three
eetings. Four of us go on to the
st stop. Beside a little bridge on
e outskirts of the village it is pos-
ble to back down off the dyke and
turn the car toward home.
mong us we have five meetings.
y girl and I go inside a big door-
ay into a rabbit warren of houses,
ostly mud brick, some two story,
hers a mere room roofed with corn
alks off a courtyard. In one of
e latter we have our first meeting.
is a new house, and two weeks
o on our first visit we broke our
le and waited to drink coffee aft-
the meeting. When it arrived, it
as a dish of scrambled eggs, still
zzling, and some broken pieces of
ead, softened by being dipped in
ater. (How many germs in the
ater?) Then tea was served in
tle glasses. Today, we made no
freshments a condition of coming
A little white dog nearly barked
s head off at us, but later wanted
play with me. We had already
ocked on the doors of half a doz-
houses, and eventually six wom-
and seven children gathered
ound us. I forgot to say that the
ung mistress of the home and her
sband carried out their bed from
e room to the court to furnish a
at for us. The audience was on
e ground. We gave them a part
Matt. 6, trying to make it simple
d applicable to them. The six
omen listened well, but at least
more had been called and were
o indifferent to come.

INFORMALITY

After this meeting we went
ound a corner, still in the same
ock of houses, to another group.
ere was a surprise. A woman
ho is generally too careless to
me and listen, brought us a bit
matting on which to sit. We sat
the foot of steps leading up to
e house of the leading citizen of
e place, and today his wife came with four others. One can understand why Christ told his disciples not to stop and greet anyone on the way. We began with four women present. Then in the middle of a sentence a fifth arrived, and each of the others stood up to shake hands and exchange greetings and ask about all members of the family on both sides. Meanwhile we waited to go on. A few more sentences and a man came along. The women all stood at once and the greetings were exchanged again. He went past and we were thankful he did not take one of the women with him to get him breakfast, or coffee, or something else. Just at the end another woman arrived, and a man stepped over my feet going past us while we were having closing prayer. At the first house the man had vociferously told the little dog to get away from me in the midst of the prayer. There is nothing formal about our meetings. Children ramble in and out, women go and come, babies cry, dogs bark.

We give our message between interruptions, as we can, and pray that it may bring forth fruit.

AN INTERRUPTED STORY

Today we reached the car before the other two. As usual it was surrounded by 20 or more boys. So we sat down on a low branch of a tree beside the dyke and told them a story. I chose Daniel in the lions' den. About as Daniel was to be thrown to the lions two men came along and scattered the boys, and two women came down the dyke to shake hands. They sat down and the boys came back and told us to start over at the beginning, which we did. When we finished, as our friends arrived, one of the women said, "Ah, you ladies are fortunate. You know the truth of God. You have his word. You can do what is right. But we—we know nothing. We kill and steal and curse. There

would be no help for us only that the prophet, the beloved of God, intercedes for us." I tried in two or three sentences to tell her of the Saviour who died for us. But how could that one brief statement meet her need, penetrate the depth of her ignorance? The houses to which we go are Coptic homes. Those who listen are almost entirely Christian in name, but very ignorant of what real Christianity means. Their need is real. In all our fourteen meetings today we reached 20 men, 95 women, 45 children, and rejoiced at our opportunity; but what of the 30,000 others in these villages who are represented by this woman?

TRAVELS OF A TUNE

Once upon a time there was a lovely Welsh tune called Rhydygroes. I don't know anything about its birth and childhood. My first acquaintance with it came about when it had grown to a mature age, and had travelled to a new country with those who loved it. There, among other places, it settled in a city in Ohio, where it was used often by Welsh people who loved to sing and loved particularly their own melodies.

To this city there came to live a former missionary to Egypt. Knowing how hungry Egyptian Christians are for music—especially songs in a minor key—she searched out some of the Welsh song books and sent them to one who was struggling to find their choir music for the First Evangelical Church of Assiut, Egypt. Among those chosen and liked by this choir was our friend Rhydygroes. This was in the year 1938-39.

In 1940 the missionary was for by a change of work to give up choir leadership. A college stud came to help by playing the old gan with two fingers. The ch girls taught him many of the tu they had learned. Among these m odies was Rhydygroes.

During his summer vacation student lived with his brother, preacher in the small village chu of Nazlet Hirz, many miles from siut. This brother also liked to si Together they taught the people the village all the songs they co find. Among them again was R dygroes.

The next summer Mr. Nagib Ih him, one of the Assiut College tea ers, was visiting in one of churches, with a borrowed piano cordion. A good singer himself, loves to lead singing and teach learn new songs. During his v to Nazlet Hirz he picked up Rhy groes with great joy.

In the spring of 1943 one S bath morning at the Preparat Chapel in Assiut, the boys' choir singing, with Mr. Nagib at the pia The tune the boys were sing seemed strangely familiar to the m sionary. After several verses been sung she finally placed noticing one small change in chorus. After the service, Mr. gib said, "Oh, no, that tune can't one of yours. Why, I learned it summer way down at Nazlet Hir

They were both right, for it old Rhydygroes, still going strong

Helen Walke

Editorial

MRS. JOHN P. WHITE, Editor, 7237 Penn Ave., Pittsburgh (8), Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh (21), Pa.

TIES THAT BIND

It is a pleasure to share the letter that follows with all our readers. The Akron friends will probably identify the young man who was entertained in the hospitable home of Mr. and Mrs. Stevens and the readers in the Southland will be glad to know of the "Dr. Carver Club". All Christian men and women will rejoice that their sons and daughters may have this beautiful fellowship in Australia.

Queensland Presbyterian Women's Missionary Union
Wyralla
Rockbourne Terrace
Bardon W. 4
July 10, 1944

Mrs. John P. White
Dear Madam:

Under separate cover I am forwarding a copy of the Annual Report of the P.W.M.U. of Queensland, Australia.

The publisher of our local Church paper, "The Outlook," has instructions to forward a copy to your office each month, so I hope these arrive safely.

I would like to thank you personally, and on behalf of our Union, for sending "The Women's Missionary Magazine" which arrives very regularly. I find it very interesting and helpful in gathering material for talks to our members, particularly in regard to the larger issues which face the whole Christian Church today.

Brisbane has seen thousands of your countrymen pass through its streets since the Pacific War began. Our Presbyterian Church has combined with the Methodist Church in establishing two Hostels for servicemen and women, and we also work in the Brisbaine Hostel which is run by the Temperance League and the Council of Churches, but we do not come into close contact with Americans there, as they are so excellently catered for by the American Red Cross, and although our Hostels are open to them, they naturally prefer to gather with their own kind. Being a member of a suburban Church we do not see many Americans at our service, but in the city Churches a number will always be found. These Churches welcome your men and girls to Fellowship teas, and suppers after Church, as well as entertaining them in other ways.

Each of our Churches has young people's groups under the P.F.A. (Pres. Fellowship of Australia), the P.G.F. being the girls' organization and the P.Y.M.F. being the young men's. A few months ago three groups from suburban Churches combined to hold a District Rally at our home. It was also arranged that young people from St. Andrews (our largest city Church) should be invited to join in. At the time a large number of American service men were in regular attendance at St. Andrews services and Fellowship meetings, many on leave coming for the morning service and staying all day, leaving after supper after the evening service.

On the evening of the Rally we were delighted and amazed when a large Army vehicle drove up to our gate filled with Americans in uniform and others, including some girls. Our home was filled to capacity that evening, over ninety young people being present. A short devotional serv-

ice was held, then we had a bright social program and supper. It was a great pleasure to see these young people enjoying themselves in this way and to see our overseas visitors so happy among our own young folk.

I might also mention that in a former issue of your magazine there had appeared some photographs of some very beautiful Churches in Akron, Ohio, and my husband and I had remarked on their size and appearance. In conversation that evening my husband spoke to one of our visitors of our interest in these, and he replied that he was a member of one of those Churches. We thought it a strange coincidence that this man had come to our home and there found a link with his own Church so far away.

We have in Brisbane a "Dr. Carver Club" for the use of colored servicemen, and passing it one day I asked myself who this Dr. Carver was that such a Club should bear his name. In the next issue of your magazine was an Editorial written by yourself, answering my question and when I made this the subject of my next address to our members several came afterwards and thanked me, saying they had often asked the same question.

I quote these two instances to show you how your magazine is of real interest and help, and I could tell of more if space permitted. But it will be sufficient, I am sure, to show you that it is appreciated.

Our P.G.F. have entertained your nurses from military hospitals and there has, of course, been much hospitality given in private homes, and marriages between your men and our girls have become quite a regular feature of our war-time life. All this has resulted in a closer tie between our countries which cannot but help in establishing understanding and goodwill between nations. It is only by extending this understanding to *all* nations that Christ will be enabled to establish His kingdom in the coming years of Peace, which we hope and pray may not be far distant.

Again thanking you,

Yours sincerely,

Lucy Stevens,

International Correspondent P.W.M.U.

HELP FOR LIBERATED PEOPLE IN EUROPE

An urgent call has come to the churches of America to send clothing to liberated citizens in Europe before winter. These clothes to be distributed free on the basis of need.

We as women of the missionary societies have had responsibility for many years for supplying used clothing to our mission stations. This we should want to continue, but in view of the urgent and pressing need of suffering people we want to have a part in relieving this need. There are many women in the church who do not have a part in our mission projects; there are many organized Bible classes, associations and aid societies within the churches. These too should have the project of European relief presented to them.

On the whole American people have been able to live rather luxuriously while our friends in Europe have suffered hunger and cold and persecution.

"He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise." Luke 3:1.

"When saw we thee naked and clothed Thee?" . . . "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. 25:36, 40.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

THANK OFFERING MESSAGE ALL MISSIONARY SOCIETIES

dear Co-Workers:

Again we approach our Ingather- time with the world still at war. many homes there are anxieties l burdens yet He has sustained l is still our strength and guide.

t is not always the easiest things t are the best things. Usually we ve to pay for any good thing, its l value.

Our blessings may be rated in the ne way. If they come easily, with- great cost of effort or sacrifice value to us is not great. But if get them through self-denial, rs, anguish and pain, the great ue is beyond compare.

Many of our best and richest bless- s come to us in some form of rug- l hardships.

A recent writer suggests a new titude "Blessed be endurance." reminds us that no Bible beati- le comes easily but every one of m is the fruit of some experience hardness or pain, which yields rich asures of blessings.

We often find our richest bless- s in the burdens we dreaded to e up.

In every experience that God lays n us there is a blessing for us nly we are willing to take it.

God never calls upon His children do an impossible task. His promise s thy day so shall thy strength be" is very true.

"God's love abides—though other loves may perish.
ough streams, whereat we drank, may sadly dry,
Yea—though some love may fail, we much did cherish,
We still may find in Him a sure sup- ply."

It is with this confidence we enter the 1944 Ingathering season with praise and thanksgiving.

We will enter into His courts expressing our gratitude by thank offerings.

We can also show our gratitude by enlisting every woman in the congregation in His service. It may be that some of these have not known the g r e a t blessing of expressing gratitude to God in the form of gifts.

Tell them also how the gifts are transformed into the message of the "good news" of salvation to multitudes in Egypt, India, Sudan, and Ethiopia in other lands, and to the peoples of the Mountains and thickly populated cities, to the Negroes in the Southland and to the American Indians.

Each year the Thank Offering has a large part in the missionary work assigned to the women and children of our church.

All rejoice in the rich ingathering of last year. The total offering was $172,105.35 an increase of $25,590.43 over the previous year. This total was next to the highest in the history of the Department. Less than nine hundred dollars more would have exceeded our largest Thank Offering. May we surpass this during the 1944 Ingathering.

You also have noted the increase in the number of Life Membership and Life Directorship Certificates issued. The increase is as follows: Senior Life Members 118, Junior Life Members 156, and Life Directors 5.

Try to complete the Life Membership Roll in your society this year. The Junior is ten dollars, the Senior is twenty-five dollars and the Life Director is three hundred dollars.

You have noted with keen regret that eleven presbyterials lost their place on the Honor Roll this year because one or more societies failed to report having a Thank Offering last year. One had this place of honor for thirteen years.

Is your presbyterial on this list? If not may your slogan be "Every society in the Presbyterial giving a Thank Offering and reporting same on time to The Presbyterial Thank Offering Secretary this year.

Be sure to read the report in the July-August Magazine and also the distribution of the Thank Offering to the different Missionary Departments.

In all your plans for the coming Ingathering prayer must have the first place. Pray daily and in your societies and prayer groups.

Encourage all members to make use of the Boxes.

Announce your Thank Offering Service several weeks in advance.

May this prayer be yours each remaining day of 1944.

"Grant us, our Father, now to give,
Thanksgiving as we ought,
To serve and like our Saviour live,
And do as He has taught;
Assist us all Thy work to share,
To toil for that glad day,
When in earth's nations everywhere
Thy kingdom shall have sway."

Order Thank Offering envelo and leaflets in time to send out least a week before your Ingather day. The White envelopes for Wo en's, Blue for Young Women's, Gr for the Teen age group and Pink Juniors.

Report blanks for all societies be mailed to the Presbyterial Th Offering Secretary October 2nd. you fail to receive your blan promptly, notify your Presbyte Thank Offering Secretary.

The Treasurer of the Wome Board, Mrs. Samuel E. Baird, Publication Building, Pittsburgh Pa., will close her books January 1945, hence your offering should in her hand—through your Pres terial Treasurer—as early as possi before that date.

SUGGESTED LEAFLETS FO OCTOBER

"Broken Dollars"
The Thankful Heart
Giving and Living—Poem
A Place for Small Gifts
Our Gifts—Book Mark

SENIOR LIFE MEMBERSHIP
$25.00 *Each*

From August 1, 1944 *to September* 1, 1
33. Violet M. E. Thompson, Cambri Mass. In memory of her mother, Hugh Thompson, by the Cambri W.M.S.

LIFE DIRECTORSHIP
$300.00
1944 *THANK OFFERING*

3. Mr. Clyde N. Watson, In Memor By his wife, Mrs. Clyde N. Wat Butler, Pa.

A CORRECTION

Through an error the name of Green Lake, Seattle, was included the list of Women's 100 per cent Societies instead of that of Queen An (3rd) Seattle. The Women's Secretary regrets this mistake, especia since the Queen Anne Society has maintained their fine standard for se eral years. Also the Vesper Circle of Mt. Vernon, Wash., should be cou ed as a new Women's Society.

Mrs. G. Virgil Hutchison

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

MS—A. A Circle or a Y. W. Society or both in every congregation.
B. Support of Work of W.G.M.S. materially and spiritually.
C. Payment in full of Y.W. Special Fund.
KING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
PROXIMATE REQUIREMENTS—$9,000.
sider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

manent object—Support of G. B. S., Pasrur, India.
ually decided object—Salaries of Miss Helen Andrews, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

"IN HIS UNIFORM"

ne in the uniform of his Country nds out among those in civilian b. Any uniform is significant, es- ially that used by the Military atever its grade or type. It sug- ts patriotism, courage and brav- —the aim to shield the weak and outdo the oppressor. These are s of uniforms, the many insignia ignating the variations.

Ve expect much from those who r the uniform. If the wearer is oble in anyway, how his patriot- is put to the test! Those who ness his deviations may question sincerity. In any case, it is a re- tion on his Country!

A story of Lincoln and the soldier worthy of repetition. During the il War, there were many soldiers tioned at Washington, D.C. One ernoon a young soldier, accom- ied by several of his friends, was ut to enter a saloon when a hand on his shoulder. As he lifted eyes whose face did he behold but t of the great Lincoln, the Presi- t of the United States of Amer- ! Mr. Lincoln said gently, "My , I don't like to see the uniform ng into these places." The Pres- nt passed on without another d, but what an astonished boy ked after him! Let us hope that learned his lesson! May the boys of 1944 receive every aid to wear the uniform in an unsullied manner!

We have said that there are many types of uniform, civilian as well as military. There is one kind in particular that should be much desired, suggested by the following quotation, "Put ye on the whole armor of God." This is the Christian's garb, —his uniform as it were. Is it ever taken into places of questionable character or to acts open to question for a follower of the King? What effect will such treatment of the Christian's uniform have on one's reputation in the church and its several agencies? May it be that the attitude of the world to the church is assumed because of inconsistencies practiced by the avowed members of the church?

There is a tendency to bemoan lack of interest in the Sabbath School class and in the missionary society. Part of this may be lack of interest traced to those who are in these organizations who do not bring any glory to them but rather discredit. The uniform of the Christian needs to be carefully worn. We all need to "Watch and pray that ye enter not into temptation." This verse might be adopted with profit both by the one in military uniform and by the soldier of the Cross as a working motto.

PLEASE NOTE QUESTIONS AND ANSWERS!

1. In which division of the Young Women's Department is the name, *circle,* appropriate?

In the *teen age* section.

2. When does a *teen age circle* become a *society?*

When *two-thirds* or *more* of its members have reached the age of *twenty* and over.

3. Is it important that this matter be considered seriously?

Yes. Usually presbyterial assessments on the teen age group are lower than those levied on societies, young women or W.M.S.; also, the Y.W. Special askings for the two age groups, teen age and Y.W.M.S., differ,—fifty cents for the girls and one dollar for those older.

4. Is it necessary that the Y.W. secretary in your presbyterial be apprised early this fall of the rank of the several societies in your congregation?

Yes, because of possible arrangements for a rally or rallies. It may be found more satisfactory to conduct one each for those of teen age and those older. Naturally, no older group will want to be classed with the high school age, and the younger girls may enjoy their own meeting. There may not be enough to have two groups. The secretary must depend on the information you give her.

Also, your secretary compiles the roll of the presbyterial as to the societies in her department. She must know the status of each group, so as to make a correct list.

Every three or four years should witness a new teen age circle in the average congregation to take care of the on-coming high school age. In about the same period the existing *circle* has almost or altogether won the distinction of calling itself a *society.* It has matured.

A SILVER ANNIVERSARY

The Young Women's Mission society of the United Presbyter church of Manhattan, Kansas, c brated its twenty-fifth annivers with a banquet in the church b ment Tuesday evening at 6:30. members of the Women's Mission society and the Margaret Bell M sion Circle were guests. Mrs. A. Reed, who organized the soci twenty-five years ago, cut the fi piece of the beautiful two-tiered c decorated with silver leaves and p rosebuds.

The theme of the program "Light, Love, Life." Several ta and special music were provided different members and the hist of the society by its founder, M A. M. Reed. The highlight of program was the announcement Mrs. Wanda Curtis, president, t in honor of Mrs. Reed, the soci had changed its name to the "A M. Reed Missionary Society," presented her with a gold cross chain necklace. Letters from for members were read after which happy occasion was concluded by singing of "Blest be the tie t binds."

IDEAS FROM SOCIETIES

From Pasadena comes the p gram of the Fidelians Y. W. Soci An early page carries the "Obje and Aims," in acrostic form:

F—aithful in attendance
I—nterested in others
D—oing His will
E—ager for knowledge
L—iberal in giving
I—nstant in prayer
A—nswering His call
N—urtured in godliness
S—erving cheerfully

These lines are found in the bo let:

"O Thou who dost the vision send
And giveth each his task;

(Continued on Page 92)

Home Missions Department

MRS. WILLIAM S. COOK, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

RETROSPECTION

By MISS MARGARET BEVERIDGE

With Mr. Cowden's request for a "swan song" contribution came the suggestion of "Retrospection." *Retrospection!* What a flood of memories come rushing in when the mind slips back over a period of eighteen years. Eighteen years of happy service and rich fellowships. Eighteen years to have witnessed in Frenchburg Mission, ever changing conditions, steady development, widening horizons, and enlarged vision.

Many things there are which will contribute to happy memories,—a succession of associates, loyal servants to the King who for a longer or shorter period of time gave of their best to the work to which they had committed their strength and their talents. Loyal friends they were also, a personality and attitude contributing to what is called "Frenchburg spirit",—a spirit of understanding congeniality, a spirit which makes possible the sharing to the full of each other's joys and sorrows, the bearing of one another's burdens.

On memories walls there hang many beautiful pictures which time, new interests and new friendships cannot blot out. The surrounding hills with the beauty of the bright new foliage of the spring time and the gorgeous coloring of the autumn, the lengthening shadows over the campus in the late afternoon, the brilliant moonlight flooding the little cove; "Little Beaver" babbling its way over the rocky streambed. Not only pictures, but sounds will be recalled,—the early morning rising bell which, although not always welcomed, called to a realization of the blessing of a new day of privilege and opportunity; the bell to the dining room and the happy mingling of teachers and students; the bell to the program of work for the day; the strains of "Sweet Hour of Prayer" which on each Sabbath morning called the teachers together for a period of united prayer before entering upon the service and the worship of the day.

Most distinctly of all do we see in retrospect individuals who through the year were the real life of Frenchburg Mission. Students, a long succession,—those of earlier days, men and boys, now scattered to the four corners of the world doing valiant service for their country, men and women in places of responsibility in defense centers, in churches and schools, in homes. Men and women, boys and girls in places of honor and trust living out the ideals which will make for a better community and a better world. As pages in the book of memory are turned one by one, as faces are recalled comes the realization and gratification of spiritual growth and development on the part of many of these and there is gratitude to have had even a small part in the effort to guide young lives. Neither will it ever be possible to forget splendid men and women of the church and the community who were loyal in their friendships and helpful in their service.

As the days come and go thoughts will turn constantly to a place and a people much loved and to a work deeply cherished. Most precious of all memories of Frenchburg Mission is that of the Upper Room, the gathering for prayer on each Tuesday evening which was the secret of all strength and power. One is grateful for the real part still possible by way of the Throne.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., Pittsburgh 6, Pa.

MISSIONARIES' BIRTHDAYS
NOVEMBER

Miss Marie E. Cash.....November 3
Miss Jeannette McCrory.....November 6
Miss Carol E. McMillan.....November 15
Miss Ethel L. Weed.....November 1
Miss Margaret A. Bell.....November 2
Miss Leota Cabeen.....November 3
Miss Aulora R. McIntyre....November 3
Miss Betsy Fleming.....November 2

OUR TRAVELERS

We are happy to know that some of our detained missionaries have at last reached their fields of service. Miss Mary Jane McKnight and Miss Mary Smith, M.D., who left America on April 22, arrived in Khartum North, The Sudan, on July 31; Rev. Mac Roy, and the Misses Dora Mason, Leota Cabeen and Elizabeth Wilson of the same party reached their destination in Egypt on August 10. Dr. Mary Thompson, who sailed later, made part of her journey by plane, arriving in Assiut on August 25. The others in the June 14 party were Mrs. Rachel Seiver, Miss Jeannette McCroy and Dr. Ewing Bailey of Egypt, and the Misses Elsie Grove and Verna Pillow, and Dr. and Mrs. Paul Smith of The Sudan. They are now well on their way. Miss Evva Hartig was last heard from in Melbourne, Australia, where she was delayed for some weeks waiting for a ship to carry her to India.

Those privileged to sail on August 18 were: Mrs. Mary Coventry and the Misses Jane Smith, Ruth Williamson, Helen Noordewier and Margaret Work of Egypt. Dr. and Mrs. Heasty of The Sudan, and Miss Frances Lincoln and Miss Marie Cash of India. Word of their arrival in Lisbon has been received. Others are listed to go at an early date. We are thankful indeed that at last the way has been opened for these missionaries to return and relieve our overburdened missionaries on the field.

This gives opportunity for some who have needed their delayed furloughs to return home for a rest time. Miss Evelyn McFarland of the Girls' College in Cairo, and Miss Mildred Cowan and Miss Bena Kok (short term workers in Egypt) and Miss Mary Ewing of Doleib Hill, The Sudan, reached this country on August 18 after a short and uneventful voyage. A later party from Egypt arriving on August 31, included the Misses Ethel Weed, Edna Sherriff, Eulalia Grether and Eva Reid. Several others are expecting to come home this fall.

Letters from some of these travelers are most interesting. They tell of long waiting time in certain old cities, weeks in which there was nothing to do but roam the steep streets, visit places of historic interest and at times attend services in mission churches. These letters tell of the people—their customs, what they eat and how the food is served—in a way quite different from that in America. These missionaries traveled in ocean liners, on motor launches, on river boats, on railroads, by bus and automobile, sometimes comfortably, sometimes crowded into small compartments, sometimes with good food, at other times not so good, but always they were eager to go on to their appointed stations.

All along the route there were places of beauty and interest: trees of many varieties, deep jungles, scattered native huts, birds, monkeys, a rhinoceros—but not elephants. They crossed the equator twice and were surprised to find that coats were comfortable.

When they first began their journey there were 64 missionaries o

ifferent denominations who were creduled for out-of-the-way places nd left the company at different oints. The fellowship with these issionaries added much to the leasure of the trip. They traveled pproximately 3,000 miles through frica. We are thankful that all ave been kept in safety during the eeks and months and we are sure hat aftere the long, long journey it ould be a joy to these missionaries o receive the hearty greeting that o doubt was theirs upon arrival at heir respective places of service.

INDIA

The Executive Committee of the ialkot Mission met the last of June o make plans and give suggestions or the Annual Meeting in October. Ve have received a program for the evotional and business sessions, hich promises to be most helpful nd inspiring.

We have also had comments on ese Minutes from the General Secetary, Mr. Merriam. We are sorry o know that he was ill and a patient n Memorial Hospital, Sialkot, for a ime; he later left the heat of the lains to recuperate in the hills. Miss wynaeth Porter was also in Memoial Hospital for a few days under he care of Miss Glendine Lundquist, he only American left at the hospital hile her colleague, Miss Evelyn McKelvey, was away for a rest. Many f our missionaries left their stations fter schools were closed and the ork in the villages discontinued emporarily and found relaxation in he hills. We trust all are feeling eady for another year's service.

A recent copy of the Sialkot News Notes tells of activities in the differnt stations. We noted with interst that our lone missionary in helum—Miss Elizabeth McConnell —had carried on her hospital work s usual. She has started a Saturay evening "family prayer meetng." Between 40 and 50 are presnt every week. This meeting has brought many blessings, not only to the church families but to non-Christian members and is proving a real witness. The doctor in this hospital has resigned. Miss McConnell asks prayer that another doctor may soon be found to take up the work.

A most exciting event was reported by Miss Addaline Brandon of Sargodha who took a group of Bible women and several school children to visit salt mines some distance away. After securing permits to enter the mine they walked miles, marveling at God's goodness in creating the salt and at man's ingenuity in extracting it. They were thrilled to see a whole vein of Epsom salts in the mountain side and not far away a whole chamber of sea-salt, which the guide assured them proved that the mountains had at one time been submerged beneath the waters of the sea. They watched the men digging and laying the dynamite charges which later would be set off. Great piles of stored rock-salt stretched for miles ahead. Little cars were loaded by men whose legs were wrapped in heavy rags to keep them from being cut by the huge blocks of rough salt. Little electric engines hauled these loaded cars to the refinery. The visitors were awed at coming into great chambers stretching 150 and 200 feet above them. They climbed 92 steps cut from solid rock-salt into the middle shaft. They threw salt stones into great water pools twenty-five and thirty feet deep. The guide took them to the great hall where the Governor is entertained when he visits the mines, when it is lighted by thousands of little oil lamps. Some of the shafts are lighted by electricity, others only by the tiny oil lamps in the hands of the guides. Three happy hours were spent by the little group in viewing these wonders of nature. While waiting at the station to return home they had many opportunities to witness to pilgrims who had come for the big Hindu mela beyond Khewra, and sold some tracts and Gospel portions .

ETHIOPIA

A letter from Miss Isabel Blair tells a little of her journey and of her work in Sayo. She and Miss Ruth Beatty are living together. Miss Beatty is conducting the clinic while Miss Blair has been getting their house in order and carrying on a small Boarding School. She says supplies and food are very high; native clothes, muslin and soap are very, very expensive. The native people are interested and helping as they can but Miss Blair feels there are many difficulties in the way and they need the prayers of their friends in America that they may be given wisdom for carrying on their work.

It is interesting to know that Mrs. Pollock, away off in the wilds of Africa, is still in touch with the world by radio. The British Consul kindly sends her the News Bulletin. She was thrilled to know of the Invasion on June 6. Like those of us in America, she longs to see the end of the war and have the people of the occupied countries free once more. Mrs. Pollock is the only missionary in Gorei, but she is bravely carrying on her ministry to the sick. She has also been teaching in Sabbath School and trying to interest the children. She would like to have some picture-cards to give out; she could write the Bible story on the back of them. The boys are especially eager for reading matter and there is little to give them.

Mrs. Ruth Walker continues her work in the school in Addis Ababa, although very much handicapped by the lack of supplies. It is practically impossible to buy paper, pencils and chalk, so they guard every small pencil and scrap of paper. She hopes they will soon be able to have supplies shipped to them.

THE SUDAN

The "Nasir Nuz 'n Notes", edited by Miss Ray Huffman has been coming to us regularly and tells something of the events taking place i that district. It contains stories o some of the people and what they ar doing in their homes and schools There is quite a good description o the new house that has for som months been in process of buildin for Miss Huffman. While she wa detained so long in America he house was in a measure disintegrate and could not be used until room were added. This work has bee completed and Miss Huffman is ver much pleased with her new home.

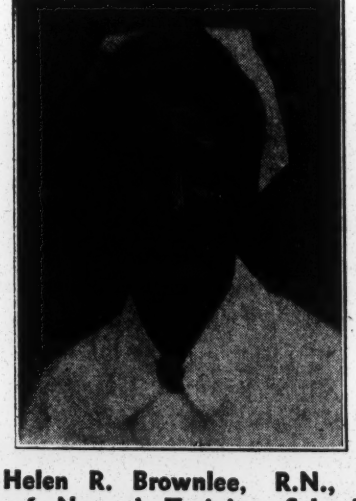
We have no doubt she is delighte too, to have a new doctor to wor with her as Dr. Mary Smith has re cently returned to her old home i Nasir to carry on the work that ha been dear to her parents for man years. We trust that Dr. and Mrs Paul Smith will soon be able to joi their daughter and others in th work as for many weeks now the have been on their way back to Th Sudan.

Miss Soule has been carrying o her school and devoting much tim to the orphans in her home. Accord ing to a letter just received from Dr Shields Miss Soule arrived in Khar toum on August 25 and went directl to the hospital. She had not bee well for some weeks and Dr. Mar Smith sent her off for better treat ment than could be given her i Nasir. She should have gone for va cation long ago but could not be in duced to leave. Some improvemen was noted in those few days; we hop she may soon be enjoying her norma health.

Work for the Bible women ha been carried on as usual by th Misses Una and Mary Coie and Au lora McIntyre but they are all ver tired so we are glad to know the wa has opened for their furloughs. Mis McIntyre left Khartoum on Augu 1 and the Coie sisters were expectin to leave on September 15. Miss Mc Clellan will go soon after. They ma all have to wait for accommodation in coming to the U. S. A.

We are sure Miss McKnight had warm welcome upon returning to e field this summer. She has been signed to the work in Wad Medani, d is happy to find that she has not rgotten her Arabic while detained America and now she again has any opportunities to use it in tell- g the story of Christ and his sal- tion.

Letters from the missionaries make rnest pleas for more help in carry- g on the Girls' School in Khartum rth. Two teachers find it almost possible to teach all the subjects so many pupils. They will greatly ss the services of Miss Ellen ith who was married this past ar and they have not been able to cure anyone who can teach the nglish classes. We are indeed sor- that we are not able to supply an- her missionary for the School at is time. Prayers are asked that me one may soon be found to help this great work.



Miss Helen R. Brownlee, R.N., Superin- ndent of Nurses' Training School, Assiut spital, Assiut, Egypt.

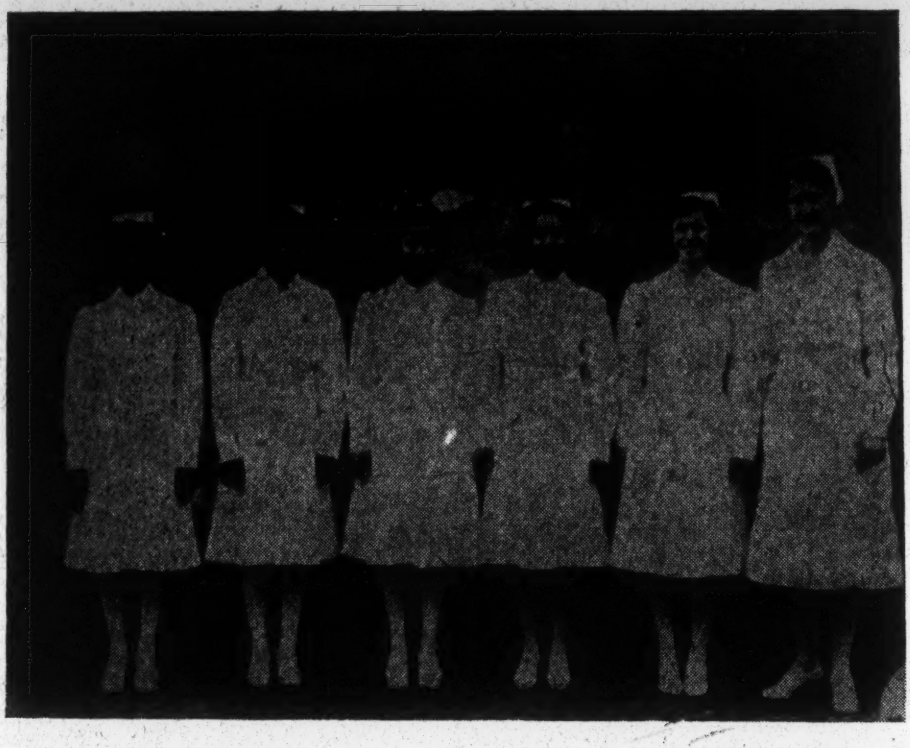
EGYPT

Last month mention was made of e graduation of five young women the Nurses' Training School of ssiut Hospital. Since then we have ceived a snapshot of that class and e teacher, Miss Helen Brownlee, N., and a letter telling of the im- rtance of such training for native girls. Miss Brownlee feels that every effort should be made to train more nurses as they are in great demand all over Egypt. She is very anxious to have one or more American nurses sent out this year to be ready to take her place when she goes on furlough. Nurses are also needed in our Martha McKown Hospital in Tanta as Miss Elizabeth McKibben has been serving there for ten years without a real vacation and has had but one or two American nurses to help her. We know that nurses are in great demand all over the world now during the war but are there not some who could share this needy work in Egypt?

The alumnae and friends of the Girls' College in Cairo are making a supreme effort to raise money for a library building on the College campus. Already a considerable sum has been received, with pledges for more when the war is over and the library can be built. The goal is for $10,000.00. It is felt that such a library is greatly needed and many people are planning to donate books as well as money to this worthy cause.

A large class graduated from the College in June. Of these, nine were in the College and twenty-one in the Preparatory Department. At this 32nd Commencement the chairman was the Rev. E. E. Elder, D.D., Ph.D., of our Mission. The program, just received, indicated a most interesting meeting with speakers of note making addresses and presenting prizes and diplomas. All exercises as well as the names of graduates were printed in both Arabic and English.

Dr. Davida Finney, Literature Secretary of the Mission, has sent us a very full account of the past year's work. She says in part: "In October, 1943, 'The Ibis' (river boat) was put at our disposal and we made it headquarters for all our work. An American evangelistic missiosary with an Egyptian Bible teacher



Miss Helen Brownlee, R and the Grad ing Class, Nu Hospital, A s s Hospital, A Egypt.

joined with Helana and me whenever we used the boat. They held meetings with women and discussed work for women with the pastors while we met the librarian, the pastor and perhaps several church members and inspected the library and its records. Usually we formed one or more Reading Course groups and talked about books and their value. We also spoke at meetings and on Sabbath at the Church service. Because of 'The Ibis' we visited each place at leisure and so had ample time for talk and discussion. Even when we hired a taxi to go to places several miles away from the river we were within reasonable distance and never felt hurried. The result of this fact was that we were a to get below surface difficulties spiritual experiences and needs a so into a deep and, to us, inspiri fellowship. Village people and p tors long for and welcome visits this kind and unhindered by distr tions found in towns and cities a for and are ready to follow guidan The opportunity is very great. this trip we took about 1,000 boo to show to librarians and to exhi at public meetings."

This work seems to us most wor while and we are glad that "T Ibis" has been available and h proved such a help in reaching t people and telling them of the w of life and the living Christ.

THE MAGAZINE SAYS

Our supply of Program Calendars is exhausted, and we are no going to have a re-print. Consult my February 1944 issue which car ries the W.G.M.S. program for this year.

If your subscription expires in October, and you wish to have m November issue on time, be sure to send your renewal to Mrs. Arnol not later than October the tenth. Then your name will appear on th November Mailing List.

Junior Department

MRS. PAUL M. HAAS, 4041 Hudson Dr., Youngstown 7, Ohio

CIETIES CONTRIBUTING A TOTAL OF $100 OR OVER

legheny
Allegheny First $115
Allegheny Second 180
Allegheny Sixth 108
Tarentum First 101

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Jetmore 127
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Warren 100
Tabernacle, Youngstown 236

Colorado
Denver, Ruth Ardrey Juniors 103

Indiana
Princeton 110

Kiskiminetas
Leechburg 115

Los Angeles
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Ingram 182
McDonald 111
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Pittsburgh Sixth 212
Pittsburgh Mt. Washington ... 109

Philadelphia
Philadelphia Seventh 155
Philadelphia Twelfth 101
Philadelphia Norris Square..... 187
Washington, River Road 182

Westmoreland
Parnassus 163

Xenia
Glen Echo 126

YOUNG WOMEN'S DEPARTMENT

(Continued from Page 84)

nd with the task sufficient strength,
how us Thy will, we ask.
ive us a conscience bold and good,
ive us a purpose true,
hat it may be our highest joy,
ur Father's work to do."

Betty Bong,
987 E. Villa St., Pasadena,
Chairman

A TENTH ANNIVERSARY

The Margaret Godfrey Circle of uthrie, Oklahoma, celebrated its nth anniversary early in May. The president, Miss Monnie Etta Benson, presided and gave the words of welcome, the president of the W.M.S. responding.

The history for the ten years was read and corsages presented to the several sponsors having served and the present sponsor. An interesting feature was the throwing on the screen the pictures of the former members and present members with their families. Scrapbooks and programs of the years were on display. Cooling refreshments served to make the evening more enjoyable. A goodly number of guests was present.

Temperance and Reform Department

By MRS. CHARLES BRADLEY WARREN, Secretary, 233 Ridge Ave., Pittsburgh 2, Pa.

REGISTER! VOTE ON NOVEMBER 7!

Have you had difficulty getting soft drinks or candy lately, or perhaps even sugar for canning? The distillers having taken the grain for beverage alcohol, sugar is being taken from the candy and soft drink industry to be used for the manufacture of industrial alcohol for demands of the Army and the Navy.

The Union Signal publishes the following:

"*Tap and Tavern* of July 3 quoted B. W. Dyer & Company of New York City, sugar economists and brokers, as stating that sugar rationing probably will continue during 1945 and that one major reason for the continued sugar shortage will be the conversion during this year of nearly 1,000,000 tons of Cuban sugar into high-test molassese for industrial alcohol distillation. The firm pointed out also that the same raw materials, sugar or grain, can be used to make industrial or beverage alcohol.

"Surprisingly enough the liquor trade paper article continued:

"When the Government authorizes grain to make some 20,000,000 gallons of beverage alcohol while using sugar in 1944 and planning to use more in 1945 for industrial alcohol,' the firm says, 'the equivalent of 150,000 tons of sugar is going directly for beverage alcohol in one month. An unselfish sugar and sugar-consuming industry cannot object to giving up sugar for essential war purposes, but it does object to giving up its raw materials for unessential purposese like liquor.' "

In the light of the informat above, consider the statement att uted to the head of WPB's Chem Bureau that another holiday mi be possible "in the not too distant ture" as a study showed that the version of a month's output of a hol from war uses did not affect nitions output.

ENCOURAGING SIGNS

Discussions by John Foster Du and Cordell Hull on problems United States foreign policy a world peace.

Conference at Dumbarton O planning for world peace organi tion.

Interest in the efforts of comm nities to clear up unsavory local c ditions, as for example, "Cleanup the Wabash", Saturday Eveni Post, Sept. 2, 1944.

Thirty per cent of the country dry due to local option elections. counties out of 3,074.

The August 5 number of *Uni Signal* is devoted to "The Alco Problem in the Small Town". heartily recommend it to your ca ful study.

There is no substitute for stro moral character. While we work f legislation to control or remo evils, we must build in ourselves a in our children strong Christian c victions which will pervade our li and make our witness effecti Christian homes are still the bulwa of the nation.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Pittsburgh 22, Pa.

E NOVEMBER PROGRAM:

Mention was made on this page of September issue of the Magazine books, pamphlets and leaflets re-d to our study of the American ian in November.

n addition we have an interesting phlet, *The First American aks,* which is a series of inter-ws with Indian neighbors. It s for 20c (exactly what it cost when carried away. When it st be mailed out please add 5c to er cost of postage and wrapping. had to add carriage charges, too.

GENERAL INTEREST:

For lack of space we have been un-e to mention several items of gen-l interest which we have in stock.

For those interested in world lit-cy we have *News Letter No. 4 on* eracy and Literature at 2c each, d a pamphlet, *World Needs In Lit-cy and Literature,* at 10c. This phlet is a printing of six papers as many different persons pre-ted under the general topic, "The uth Shall Make You Free", at the eting of the Foreign Missions nference in Chicago last January. ve of these papers are by mission-ies or Board secretaries who write rough personal knowledge of cer-n areas, while the final paper by . Leber under the caption, "The eatest Force on Earth", explains the *why* of the Committee on World Literacy and Christian Literature.

You as patrons of the Literature Department, and through this Department (see our annual report), have staked a financial interest in literacy and Christian literature; therefore for you this is an important 10c pamphlet.

Does Literacy Pay? is a very brief playlet calling for four characters (3 men and a school boy). This sells for 5c a single copy, or 2c each for two or more copies.

The Christian Mission In Our Day by Luman J. Shafer is a thought provoking book on the mission of the church in the post-war world. Cloth $1; paper 60c.

Do You Want A Christian World? by Willis C. Lamott is a discussion course for adults and young people, and related to the Shafer book. 25c.

Into Action—The Church Plans Advance, is a rather large pamphlet on post-war planning by A. M. Chirgwin, D.D., who is General Secretary of the London Missionary Society. The following chapter headings will give an idea of the contents: The Future of the Jews; The Problem of Church and State; Freedom of Religion; Colonies After the War; Herrenvolk; Shall Youth Be Christian?; Christian Post-War Policy. Paper only, 50c.

HONOR ROLL—DELEGATES TO 1945 CONVENTION

Kiskiminetas Presbyterial—Received August 12, 1944.
Sent by Presbyterial Secretary Mrs. J. Orr McLaughlin.

Tributes

MRS. J. A. DUNCAN

The W.M.S. of The Sixth United Presbyterian Church of Cleveland, Ohio, wishes to pay loving tribue to the memory of Mrs. J. A. Duncan, who was our honored president for many years, and who was always a ready and efficient helper in every good work in The Sixth Church of Cleveland from its very organization, 28 years ago. We miss her good works, her lovely personality and her fine encouragement.

Mrs. Jay B. Wilson,
Mrs. E. G. Forrester,
Committee

MRS. ELSIE LUZIUS

It is with deep appreciation for the life lived by Mrs. Elsie Luzius that we now pay tribute to her memory. After many months of suffering, borne so bravely, she passed to her heavenly reward on January 21, 1944. Her Christian character, her faithfulness to Christ, church and home were an inspiration to those who knew her, worked and worshipped with her.

To her daughter, Mrs. Fred Barnes and to all her loved ones, we express our deepest sympathy in their loss, but we rejoice that such a life has been lived among us.

The Margaret Gordon Missionary Society,
Brooklyn United Presbyterian Church,
Cleveland, Ohio.

MRS. BLANCH DAVIS MOORE

The Ethel Chamber's Missionary Society and Other Girls' Class of the Second United Presbyterian Church of East Liverpool, Ohio, wishes to pay loving tribute to the memory of Mrs. Blanch Davis Moore, who was called to her heavenly home May 5, 1944.

She was a quiet and unassuming woman, deeply interested in, and devoted to her church, being a teacher in the Sabbath School and Secretary-Treasurer of the Other Girls' Class for a number of years, and also a sponsor of the Young Peoples' Society.

Her fine Christian character, her cheerful manner, and her faithfulness to Christ and His Cause were an inspiration to all who knew her.

Her passing has been a great loss to us, but we humbly bow to the will of God, who "Doeth all things well."

We extend our sincere sympathy to her loved ones and commend them to the Saviour, whom she loved and served.

"Somewhere back of the sunset,
Where loveliness never dies,
She lives in the Land of Glory,
'Mid the blue and golden skies."

Eva McBride,
Estella B. Unger.

MRS. J. C. H. MAXWELL

The Women's Missionary Society of North Buffalo United Presbyterian Ch desires to pay a tribute of love and est to the memory of Mrs. J. C. H. Max who died suddenly in her home on Feb 1944. Mrs. Maxwell was a consecrated dent of the Bible and was most faithfu her attendance at all Church Services. twenty-five years she served as treas of our Women's Missionary Society, taught in the Sabbath School, and wa Life Member of the Women's General sionary Society.

The memories of her lifetime of fa ful and generous service to her Master her time, talents, and means, challenge to a greater service.

One was always made welcome in home, and we shall miss her presence her friendship. We thank our Heave Father for the years of association w her, and we pray that we may be faith in carrying on His work.

We extend our sympathy to her husb and all her loved ones. "Precious in sight of the Lord is the death of His sai

Mrs. Harry Knox,
Mrs. W. A. Smiley
Mrs. Nannie Reed.

MRS. JAMES T. RAITT
MRS. FRANK L. ANDREWS

The Women's Missionary Society of United Presbyterian Church of Santa A California, wishes to pay a loving trib to the memory of two members who h been taken to their heavenly home, Mrs. T. Raitt, who died February 11, 1944, Mrs. F. L. Andrews, who died March 1944.

For many years they were both most w ing, efficient and faithful workers and sadly missed in our church and society.

We commend them as examples to eve member of their own families and to eve member of our church. We thank God their Christian lives, lived among us.

Mrs. E. H. Prince,
Mrs. A. J. McFadde

MRS. AMONDA STATLER
MRS. ELLA CLARK

The Women's Missionary Society of United Presbyterian Church of Greel Colorado, wishes to pay tribute to memory of Mrs. Amanda Statler and M Ella Clark, who passed away during past year.

Their faithful attendance and keen int est in missionary work will remain an spiration to all who knew them.

Mrs. Esther Adolph,
Mrs. Janet E. Mille

MRS. MARGARET BROWN

The Women's Missionary Society of the, Colorado, wishes to pay tribute to memory of Mrs. Margaret Brown, who called to her reward April 11, 1944.

She was a faithful attendant on all the rch services and a devoted worker in Missionary Society. In appreciation her long and devoted service, the women de her a life member of the Women's eral Missionary Society.

Mrs. Brown was president of the Mis-ary Society for years and a charter mber of the congregation. May her con-ration to her Master and her Christlike be an example to all. We rejoice in fact that our loss is her gain.

Committee.

MRS. ALICE GARGES

Words cannot express the loss felt by Women's Missionary Society and the annah, Ohio United Presbyterian Church the death of Mrs. Alice Garges, wife he late Reverend W. L. Garges, a form-pastor of the Savannah Church, who sed away April 23, 1944, after a ling-g illness, at the home of her daughter, . T. M. Henderson, at the age of ninety rs and eleven months.

We wish to pay loving tribute to her h in the Heavenly Father. Her kind cheerful disposition and her helpful sence will be missed. Her faith and pa-ce during her long illness, and her resig-ion to the Master's will was an inspir-example to us all.

"None knew her but to love her."

Mrs. Garges was Temperance Secretary the Women's Missionary Society for ny years. She was a teacher of the men's Class in the Sabbath School and Life Member of the W.G.M.S.

Our deepest sympathy goes out to her ee daughters, four sons and one sister. commend them to the One who is our mfort and stay in time of trouble.

"Precious in the sight of the Lord is the th of His saints."

Mrs. Florence Biddinger,
Mrs. Flora Wilkinson,
Mrs. Edna Berkey.

MRS. W. S. McEACHRON

The Women's Missionary Society of the ron, N.Y. congregation desires to pay ribute of love and respect to the mem-of Mrs. W. S. Eachron, whose death urred April 15, 1944. This society is eft of one of its most devoted members. Mrs. McEachron was a true Christian faithfully represented the precepts of religion. Loyal to her church, she gave ely of her musical talents and unstint-ly of her energy to further all Christian rk. She was a sincere friend, with a le, a hand clasp and a word of cheer for ry one. In hours of pain and sorrow she spoke gentle and soothing words to troubled hearts.

Many have profited by Mrs. McEchron's instruction. At all times she proved her-self a loving friend, enthusiastic in life's best things. The memory of her pleasant graces and her Christian life will abide with us. We believe that to her was the promise fulfilled, "Be thou faithful unto death and I will give thee a crown of life."

Mrs. Lawrence Getty,
Mrs. Harold Getty.

MRS. CORA CROZIER

The Women's Missionary Society of Lewistown, Pennsylvania, wishes to pay tribute to the memory of Mrs. Cora Crozier, who was called to her home December 23, 1943.

We deeply regret her loss but bow to the will of God, who doeth all things well.

Mrs. Crozier was devoted to her church duties, being the teacher of the Women's Bible Class in the Sabbath School, and a charter member and president of the Women's Missionary Society for many years.

Mrs. Crozier was quiet in manner, ready to help in whatever she was asked to do. She is missed here but she is now with her Saviour, whom she loved and served, and with her loved ones, who have gone before.

We thank God for having known her, and we pray that we may be able to carry on the work she loved.

Mrs. John Hunley,
Mrs. Warren Rough,
Mrs. Larry Treaster.

MISS PEARL RODGERS

The Women's Missionary Aid Society of the Queen Anne Church of Seattle, Washington, wishes to pay a tribute of respect to the memory of Carrie Pearl Rogers, who was called to her eternal home April 21, 1944.

For 32 years Miss Rodgers was a loyal member of the church. She found a humble place of service in preparing the communion elements for many years. Her faithful service as a Sabbath School teacher, a worker in the Missionary Society and her regular attendance at mid-week prayer meetings and all church services were but the outer expressions of her inner devotion to her Lord.

Physically handicapped throughout her life, she was a patient example of those who use their trials as stepping stones to lead them closer to the Saviour.

We rejoice that she has gone to the rest she so richly deserves.

Mrs. Mary Hendrickson,
Mrs. Amy Newell,
Mrs. Frances Draper,
Mrs. Raymond Wilson.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Margaret Ballantyne, 1941 — Sheikhupura
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpind
Miss Marjorie Faught, R.N., 1933 — Taxila
Miss Betsy Fleming, 1918 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930* — Campbellpur
Miss Alice G. Hill, 1933 — Sheikhupura
Miss Janette Howland, 1921 — Campbellpur
Miss Mary Kyle, 1904 — Pasrur
Miss Glendine Lundquist, R.N., 1932 — Sialkot
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Evelyn M. McKelvey, R.N., 1933 — Sialkot City
Miss Margaret Murdoch, 1924 — Sargodha
Miss Ruth M. Nichol, 1933 — Pasrur
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Helen V. Weeds, 1928 — Zafarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Helen Artman, 1920 — R. D. 2, Pulaski, Pa.
Miss Hazel Bennett, 1908 — 268 Park St., Socorro, New Mexico
Miss R. Jean Black, 1921 — Petrolia, Pa.
Miss Frances E. Brown, 1927, 1937 — 810 Glenview St., Philadelphia 11, Pa.
Miss Margaret J. Fehlman, 1918, — 616 Arlington Place, Chicago, Ill.
Miss Reba C. Hunsberger, M.D. — 5914 N. Pulaski, Philadelphia, Pa.
Miss Sarah Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920 — 1502 Penna. Ave, Wichita, Kans.
Miss Laura R. MacLachlan, 1933 — R. R. 1, Atkinson, Nebraska
Miss Louise Scott, 1916 — 102 New Castle St., New Wilmington, Pa.
Miss E. Marjorie McCrory, 1936 — McCrory Farms, R. D. 1, Homer City, Pa.
Miss Vivian Trimble, 1921 — Blanchard, Iowa
Miss Ruth A. Warnock, 1913, 1936 — 915 East 8th St., Wellington, Kans.
Miss Georga Wengert, 1920 — Lebo, Kansas
Miss Helen C. Sharp, M.D., 1944 — 411 N. Yale, Villa Park, Ill.

RETIRED (from INDIA)

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 — 205 E. Broadway, Girard, Ohio
Miss Rose McCullough, 1879 — Penn & Trenton Aves., Pittsburgh 21, Pa.

HONORABLY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884 — 612 Bruce St., Santa Ana, Calif.

RETIRED (from EGYPT)

Miss Rena L. Hogg, 1899 — c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911 — 926 East 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901 — Fair Meadows, Limekiln Park, R.D., Chalfont, Pa.
Miss Laura B. Walker, 1904 — 1109 McClure Ave., Munhall, Pa.

EGYPT—c/o American Mission

Miss Margaret A. Bell, 1901 — Fay
Miss Helen R. Brownlee, R.N., 1934 — A
Miss Leota Cabeen, 1909 — Alexa
Mrs. Mary K. Coventry — B
Mrs. Ada A. Dunlap, 1926 — Fay
Miss Anna B. Criswell, 1905 — A
Miss Lucia Dwight, 1919 — Beni
Mrs. William Fennell, 1937 — C
Miss Davida Finney, Litt.D., 1915 — C
Miss Elsie M. French, 1909 — C
Miss Alice Grimes, 1924 — C
Mrs. G. G. Gutteridge, 1939 — C
Mrs. A. F. Huish, 1939 — C
Miss Lois D. Kingan, 1926 — C
Miss Lucy Lightowler, 1921 — C
Miss Dora B. Mason, 1918 — A
Miss Jeannette McCrory, 1916 — Beni
Miss Carol E. McMillan — Beni
Mrs. John McMillan, 1937 — B
Miss Elizabeth McKibben, R.N., 1924 — T
Miss Sarah B. Meloy, 1923 — C
Miss Helen J. Noordewier, 1921 — T
Miss Marion A. Paden, 1902 — T
Miss Venna R. Patterson, 1924 — C
Miss Frances Patton, 1922 — Man
Miss Stella Robertson, 1922 — C
Miss Martha A. Roy, 1938 — L
Mrs. Rachel T. Seiver, 1925 — A
Miss Jane C. Smith, R.N., 1922 — C
Miss Mary C. Thompson, 1939 — T
Miss Mary L. Thompson, LL.D., 1917 — A
Miss Helen M. Walker, 1930 — A
Miss Ida B. Whiteside, 1913 — L
Miss Ruth M. Williamson, 1924 — T
Miss Elizabeth M. Wilson, 1932 — Fay
Miss Esther W. Wilson, 1919 — L
Miss Margaret A. Work, 1924 — C
Miss Ruth A. Work, 1904 — A
Miss Laura B. Wright, 1921 — T

NOW IN THIS COUNTRY (from EGYPT)

Miss Mary Frances Dawson, 1922 — 808 E. Third St., Ellensburg, W
Miss Alta G. French, 1925 — Goldfield, I
Miss Martha C. Glass, 1921 — 800 E. Second Ave., Monmouth,
Miss Eulalia D. Grether, 1929 — 435 East 11th St., Loveland, C
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren,
Miss Helen J. Martin, Ped.D., 1915 — 904 Publication Bldg., Pittsburgh 22,
Miss Evelyn McFarland, 1919 — New Wilmington,
Miss Edna B. Sherriff, 1920 — R. D., Norwalk, I
Miss Nellie C. Smith, 1911 — 116 Church St., Ramsey, N
Miss Marie Tait, 1925 — R. D. 5, Mercer,
Miss Ethel L. Weed, 1919 — c/o Miss Everett McCallister, Carmi,

THE SUDAN—c/o American Mission

Miss Mary E. Coie, 1919 — Omdur
Miss Una Coie, 1918 — Khartoum N
Miss Elsie E. Grove, 1912 — Doleib
Miss Ray Huffman, R.N., 1924 — N
Miss Marguerite McClellan, 1926 — Khartoum N
Miss Mary Jane McKnight, 1922 — Wad M
Miss Aulora . McIntyre, 1911 — Wad M
Mrs. Alan Theobald, 1938 — Khartoum N
Miss E. Verna Pillow, 1930 — Khartoum N
Miss Mary K. Smith, M.D., 1944 — N
Miss C. Blanche Soule, R.N., 1921 — N
Miss Frances Turk, R.N., 1921 — Khartoum N

NOW IN THIS COUNTRY (from THE SUDA

Miss Mary V. Ewing, R.N. — 1150 Corporation St., Beaver,

ETHIOPIA—c/o Amerincan Mission

Miss Ruth C. Beatty, R.N., 1921 — M
Misss Isabel Blair, 1922 — S
Mrs. A. W. Pollock, R.N., 1942 — C
Mrs. Ruth Lobaugh Walker, 1928 — Addis A

Thoughts For Thanksgiving

Thanks be unto God for His unspeakable Gift. II Cor. 9:15.

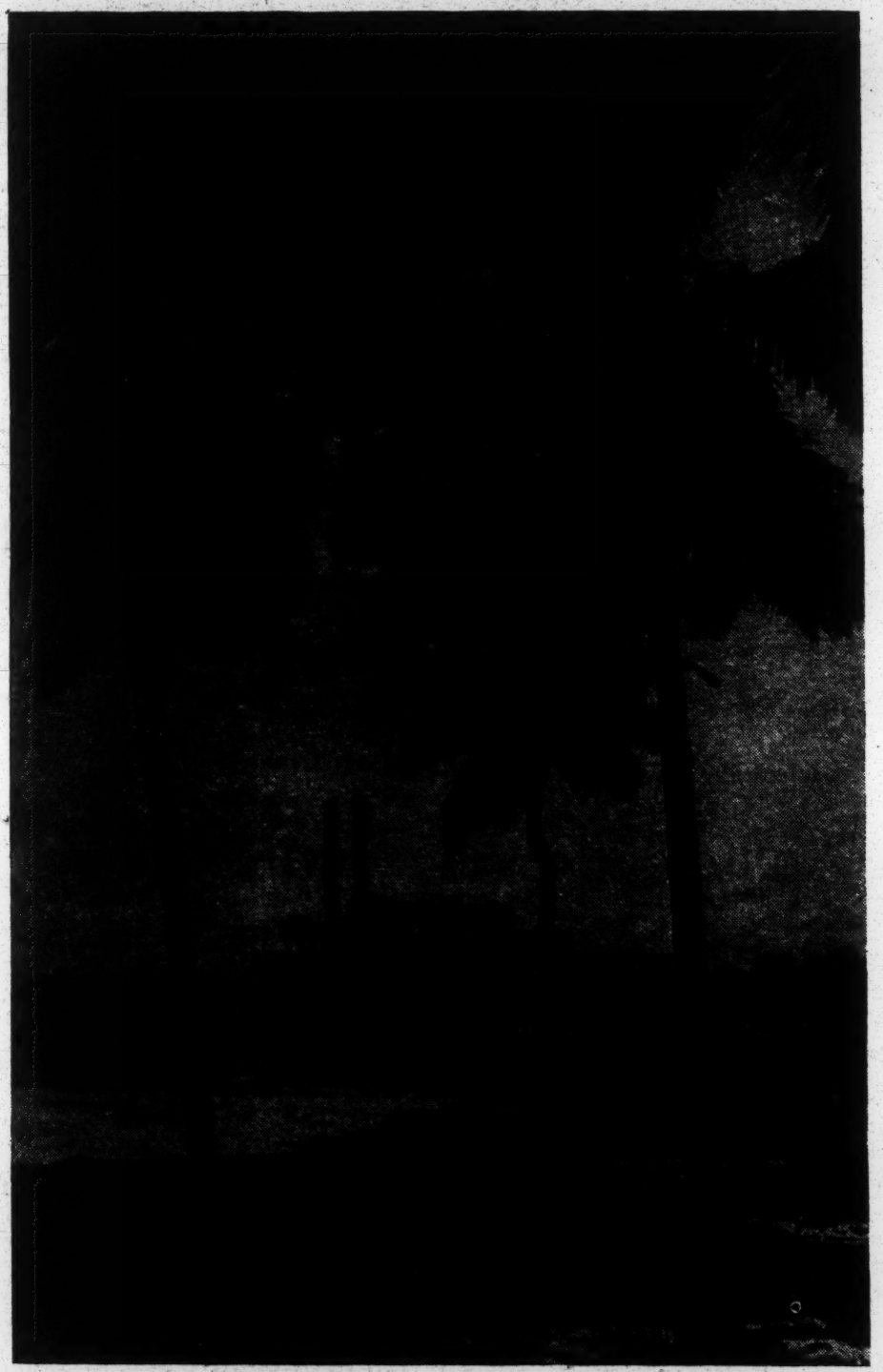
A sweeter song shall be heard
Than ever the earth has sung;
A brighter day shall dawn
For olden men and young;

And firesides once again
Shall burn with deeper glow
For horror-haunted men -
Love's way again to know.

For after the time of war
Shall come a time of peace,
When Christ shall rule men's hearts
And His Kingdom shall increase.

For the Christ has promised peace,
And that day shall surely come
When men shall learn of His love
And sin be overcome.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.



Island Of Billiton Near Sumatra—Millions Of Dollars Worth Of Tin Lie Hidden Here

Courtesy Netherlands Information Bureau and Friendship Press